The New Unity

PUBLISHED IN THE INTEREST OF THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES.

Established 1878. Chicago, September 5, 1895. New Series, Vol. 1, No. 27.

TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Contents

EDITORIAL. Page.
Notes 417
The Christian Name 418
OLD AND NEW 418
THE LIBERAL CONGRESS.
The New Unity (*verse*), by ALICE SPICER; A Bright Side of a Dark Subject, by S. LAING WILLIAMS .. 418
Sphinx and Chimera, by W. A. CRAM 419
Jonah 420
Concerning Men's Beards 424
THE WORD OF THE SPIRIT.
The Relation of Spirit to Muscle, by JENKIN LLOYD JONES 421
THE HOME.
Helps to High Living [Robert Collyer]; Little Lights (*verse*); Self-Culture; In the Dark Room .. 425
THE LIBERAL FIELD 426
THE SUNDAY SCHOOL 426
CORRESPONDENCE 427
THE STUDY TABLE 427
MISCELLANEOUS 429
ANNOUNCEMENTS 430

Editorial

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth.
—Lowell.

LABOR DAY each year becomes more important. Do those of us who are not members of what is conventionally known as the laboring class, but who, we trust, are not the less really working men and working women, do what we might to show to the rising generation the greatness of work,—not alone what it does for the world (everything, one might say), but what it does for each one of us who honestly gives himself to it? The day might be made the most inspiring of the year if we made it the great celebration of what humanity has already wrought and is now doing.

A NEW church is like a newly married couple; if it is to play its part in the world sturdily and independently, it needs to live by itself, to leave the old folks as early as possible. It may be well to have the bride's parents at hand until the first child is safely born; but as soon after that as the young couple can get off somewhere where they must depend wholly upon each other and themselves, the better it will be for them. And so it is with a new church; it is not founded until it can stand without its founder; and the longer its parent looks after it, the slower it will be to face the responsibilities of independent life, and to look after itself.

REV. HOWARD MACQUEARY, in *To-Day* for August, has put out a noble defense of the policy of the Liberal Congress. It is especially creditable to his candor and generosity that he states so well the reasons for encouraging "the organization of Non-Sectarian churches,"—the rock of offense to those to whom the denomination comes first,—although he himself favors the proposition of Mr. Judy, which looks to a suspension of missionary enterprises by the Congress pending the negotiations for a federal union of the liberal denominations,—a proposition which, in view of the difficulties in the way of such a union, seems to the writer suicidal to the real usefulness of the Congress.

WE print in this issue a communication from S. Laing Williams, Esq., an able colored lawyer of our city. He, with his accomplished wife, Fanny Barrier Williams, are not only conspicuous representatives of the colored race, but they are close students of their social condition. They have studied the needs of their people from the calm scientific standpoint, consequently Mr. Williams' words carry particular weight. We are glad of this opportunity to extend the notice of the work done by Booker T. Washington, whom we have long esteemed not only as the leading educator of the colored race, but as one of the leading masters of industrial training and technical education in this country of any race. While our wealthy people are doing so much towards endowing institutions, it is a pity they do so little towards endowing men who make institutions and without whom institutions are a delusion and a snare.

SPEAKING of the Liberal Congress and of Mr. MacQueary's article in reference thereto, the editor of *To-Day* says:

"I am glad to see this published, as it will correct some mistaken ideas regarding it; I like too, to see both sides of a question printed as long as there is nothing personal, I like to give 'our friends the enemy' a fair chance, I want *To-Day* to stand for an intelligent tolerance, to recognize the facts of our really broad fellowship and give a hearing to all. Personally, I do not see much hope of the Liberal Congress, but there are those who do, and they know just as much as I do, and a little more sometimes, and they are just as sincere and just as devoted in their loyalty to truth. I am not going to quarrel with them and do some impetuous and ridiculous thing; there is so much ground that is common where we can work together and love each other that it is rather foolish of me to climb over the fence into their special preserve and kick up a fuss."

MR. KEIR HARDIE, who recently lost his seat in Parliament, said at the banquet tendered him in this city by the Chicago Labor Congress, that he regarded the recent change of complexion in the British Parliament as a step toward victory for the Independent Labor Party of England, of which he is president. He says that one of the first objects of this socialist labor party is to destroy the so called liberal party in England, so that instead of a mere semblance of strife between the Conservatives and the "Liberals," the ins and the outs, both really opposed to thorough-going reform, the issue may be clearly defined between the Conservatives, on the one hand, and the social democracy, which his three-year-old Independent Labor Party represents, on the other. In his first public utterance in Chicago, Keir Hardie has certainly made a good impression. The crude, one-sided view of life which the American public has been led to expect to see presented by this rough Scottish miner did not appear. His dress was unconventional, but it seemed to suit him, and the earnestness and moderateness with which he protested to that labor audience that socialism was not for one class but for the interest of all, was in keeping with the large mindedness one should naturally expect from the great head so well set on the sturdy frame. Possibly before he leaves our shores Mr. Hardie will make some extravagant or foolish statement,—few there be, if any, who do not speak foolishly sometimes,—but so far he has given us every reason to accord him a respectful hearing, and THE NEW UNITY gladly welcomes him to our city.

The Christian Name.

There are those who cannot but feel that in insisting upon the name "Christian" (in the sense of Jesuitic), men not only declare what is *theoretically* a needless limitation, but that they *actually* put up a barrier between themselves and earnest men who see the other side of their golden shield. Almost every liberal Christian must admit that, if we can trust the Gospels, there are some things in the teaching of Jesus of which the best thought and feeling of modern times does not approve; and if we are to take the Gospels literally, there are many things which seem to the truest-hearted men of our day amiss. While we of the ministry and of the established churches are disposed to concentrate our attention upon the other side of the picture and to draw our inspiration from the positive, not the negative, elements of Jesus's life and teaching, we should not be blind to the existence of the other side and to the fact that thousands of earnest men have been impressed by this negative side,—by the false religious doctrine found in the Gospels, as well as by the crimes of the historic Christian church. Many of the blemishes in the *Gospel*, it is true, the higher criticism is removing from *Jesus*; but very few men know enough of "higher criticism" to be helped much by this,—especially as the higher criticism of the New Testament is one of the most intricate and difficult of subjects. And even after all these have been removed, shall we not have to admit that part of Jesus's own doctrine was mistaken, and should not now be taught? But lying back of all these objections is this fundamental one: that the insistence upon the *name Christian* seems to imply that we accept *the truth upon the authority of Jesus*,—which no true liberal does. He accepts *Jesus because* and *in so far as, he manifests the truth.*

It is natural that he who was led to the truth by the life and teaching of the great Sakya Muni, should for a time call himself Buddhist; but if he really has *the truth* it is *not Buddhism*, it is something *greater*, and he ought not to *call* his gospel *Buddhism* and ask those who go with him to bear that name. And is not the same thing true of Christianity, notwithstanding the fact that the "Christ" came nearer the truth than the "Buddha?"

There is a certain sense in which the writer is a *Jesuit*, just as there is one in which he is a *Henry Georgeite*; but he objects to both names, although they may sometimes be convenient when one is speaking roughly. He believes in the fundamental contention of George, but not in all the vagaries of his thinking. He likewise believes in that which seems to him the great truth which Jesus impressed upon the world; but he does not agree with all that the Christian church has taught as coming from him, he does not even agree with all which he himself believes to have come from him. He thinks, therefore, that Jesuit and Christian are not proper terms to be applied to him. F. W. S.

Old and New.

Star Dust Revealed by a Sunbeam.

According to Mr. Keir Hardie socialism may be defined as—

A prepared condition, coming through a prepared people, but unless the prepared people are there the prepared condition is an impossibility. To me socialism is not more bread and butter, not more of the animal pleasures of life, not simply the lower part of human nature being able to revel in the good things of life, but an uplifting of the race into a higher plane physically, intellectually and morally than is possible under the present regime; and for that reason it is imperative that this great socialist movement should be a working class movement, drawing what aid it can from the strata of society removed, it may be, above that of the ordinary workman. * * *

I believe that every class and section of society would gain by the incoming of socialism. The life of the very rich is hollow and unreal, and it is scarcely desirous to dignify it with the name of life at all. The middle class, in their terrible struggle to maintain a position of respectability, in many cases leading to a loss of true manhood and womanhood, and the working classes, with a life of toil and penury and misery, have each and all to gain by such a reorganization of our social and industrial system as will compel every sane, able-bodied member of the community to take a healthy, active interest in the affairs of the community, not for personal gain, but for the good of the whole.

A REMARKABLE astronomical instrument has just been completed in Cleveland, Ohio, by whose aid celestial photography promises to be greatly advanced. In the photographing of the heavens hitherto only one camera could be used, but this new instrument—produced by Warner & Swasey, the builders of the great Yerkes telescope—is adapted to hold six cameras and take six photographs at once. These are so adjusted that the field covered by each overlaps that of the next, so that the six photographs will be equivalent to one. It can cover a field equal to 2400 full moons or 600 square degrees. This instrument has been built for the Yale Observatory, and will be mounted in time to take pictures of the annual meteoric displays. The cameras are mounted on a single long axis, which is made to point directly to the north pole of the heavens, and to revolve in exact siderial time, by means of a driving clock.

A society has been organized in London, called the Police Court Mission, to help in reclaiming persons, especially young men, who are arrested on comparatively slight charges. During the past year it has taken hold of 15,855 cases, and its success is most encouraging. It specially aims to reach persons arrested for the first time, who feel the stigma of the arrest, and are liable to become reckless if they are not encouraged to reform.

CARLYLE AND TITIAN. Mrs. Wilson tells a story about Carlyle and Thackeray which has been told before, but which may be new to some readers. Several artists at the Royal Academy dinner, sitting in the neighborhood of these great men, were expressing their enthusiasm about Titian. "His glorious coloring is a fact about Titian," said one, "and his glorious drawing is another fact about Titian," said a second. So they went on, till Carlyle, who had been listening in silence to their rhapsodies, interrupted them by saying, with a slow deliberation, which had its own impressive emphasis: "And here I sit, a man made in the image of God, who knows nothing about Titian, and cares nothing about Titian—and that's another fact about Titian." Thackeray was sipping claret at the moment. He paused and bowed courteously to Carlyle. "Pardon me," he said, "that is not a fact about Titian. But it is a fact—and a lamentable fact—about Thomas Carlyle."

Work thou for pleasure; paint or sing or carve
The thing thou lovest, though the body starve.

Who works for glory misses oft the goal;
Who works for money coins his very soul.

Work for the work's sake, then, and it may be
That these things shall be added unto thee.

—*Kenyon Cox.*

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

The New Unity.

BY ALICE SPICER.

This little Earth that singing goes
All shining up the spiral way
That leads into the Perfect Day,—
Of Life the Crown, of Love the Rose,—

Wants newer songs, and grander still,
To voice its gladness as the Light
Grows clearer, raying forth the Right,
The deathless Truth, the perfect Will.

Sing, little World, the Truth that was
In ancient days when souls awoke
To hear the still, small voice invoke;
Sing, too, the truth the Present has:

The larger, purer Love that lifts
To fellowship and service all
Who worship Truth in great and small
As part of the great Gift of gifts.

The other planets, whirling fleet
Along their upward shining ways,
Chorus our little hymn of praise,
O Earth of ours, so incomplete:—

"We sing, O little Earth, with thee,
The Ancient, Present, Future Truth
That looks thro' Time with eyes of youth
And sees us win Eternity.

"O Baby World, O Infant Earth,
That wakes to face the Light at last,
Its embryonic night is past;
It springs at last to heavenly birth!"

We sing, O other Worlds, with ye
The God that dwells in all, in One.
Where were the joy to sing alone?
We sing the Truth that makes us free!

A Bright Side of a Dark Subject.

BY S. LAING WILLIAMS.

There is not a more interesting and instructive place south of the Ohio river than "The Tuskegee Normal and Industrial Institute" situated in Tuskegee, Alabama. In fourteen years this institution has grown from a mere name to university proportions and is today probably the most talked-of institution of learning in the south. But this great college for colored youth is of commanding interest because it is something more than a mere institution of learning. Rising up solidly and splendidly like a "pillar of light" and promise in the black belt of Alabama, it suggests forcibly so many queer and startling contrasts between the old and new conditions that the whole race problem is here wonderfully epitomized.

As a general thing the south is slow in yielding its prejudices, but the generous sentiment of the white people in and around Tuskegee in behalf of the great college in their midst contradicts that conclusion. Twenty years ago the people of Tuskegee were savagely intolerant of negro freedom, negro citizenship and negro education. To-day these same people are as proud of this great negro institution of learning as Boston is of Harvard. Visitors are proudly driven through the ample campus of the institution and enthusiastically shown the marvelous evidences of the negro's mental advancement. The leading banker of Tuskegee, and probably an ex-slave holder, is president of the Board of Trustees, and outdoes Booker T. Washington in his kindly zeal for the school. On commencement days at the institute the leading citizens of the town as well as the state officers and important people from Montgomery, fifty miles away,

gladly accept invitations to a seat of honor on the platform. No stronger piece of irony can be found in human affairs than the fact that the democratic paper of the county is actually set up and printed by the sons and daughters of the men and women who thirty years ago were owned as chattels by the present readers of that journal! This is but a sample of the many startling changes wrought by the magic of time and intelligence.

As one turns from a study of the influence of the school on public sentiment to a study of the school itself, the wonder still grows. It is an interesting fact that the Tuskegee Normal and Industrial Institute is the only place of large and important interest where every thing that is done is done by colored people and done well. The successful management of this institution for fourteen years, with business precision and unquestioned fidelity to every trust, is an important fact in the history of the institution. With its 900 students, 66 instructors, 22 industries, 1500 acres of land, 38 buildings, its $70,000 annual expenses, and a property, mostly self-created, valued at $215,000, without a mortgage, this institution has many of the features and responsibilities of an independent principality. It has its own water system, its own drainage system, its own police regulations, its own sanitary system of inspection, and complete command of its own resources. Nowhere in America is the important lesson of self-reliance and self-help so successfully taught as here. If a new building of any kind or size is needed on the grounds, they do not send away for an architect or contractor. They are not dependent upon outside mechanics for anything. Among these colored students and teachers are to be found their own architects and builders. They have their own brick kiln and saw mills, and their own sufficient pluck and intelligence to do and make 95 per cent. of every thing that goes into the construction of any building they need. In this way every one of the 38 buildings on the college campus have been built. It is said that there is no other institution in the world that is so largely the creation of its own students as this institution.

What is true of the buildings is also true of a large proportion of the furniture and tinware used in the institution and cottages on the college grounds. The farm is made to yield most of the supplies needed to feed the nine hundred students and instructors. The wagons, buggies, harness, picture frames, printing matter, laundrying and sewing are all made and done by the students themselves. During the past year, the students have earned and paid in work over $40,000.

On commencement day the Institute offers an extraordinary scene. Here the survivors of slavery and the sons and daughters of freedom meet on common ground. The colored people within the reach of Tuskegee's helpful influence look to the Institute as a sort of Canaan ground of their deliverance from the bonds of misfortune. For fifty miles around they begin to prepare for commencement day weeks and weeks ahead. Nothing in the form of bad roads, bad weather, bad crops and hard times is permitted to interfere with their determination to be at Tuskegee at the early dawn of commencement day. On that day all roads lead to Tuskegee. They eagerly and joyously come by thousands from distances ranging from a mile to fifty miles. They come on mules, horses and oxen, in buggies and carts, on bicycles and afoot. Many of them travel all night and yet seem to think the journey is short and like a holiday outing. What a varied and picturesque crowd they make as they mass about the college buildings and marvel at the contrasts between the scenes of today and thirty years ago. Such a variety of complexions, of ages and conditions! Here are old men and women who scarcely yet feel the sweet release from bondage, so persistent is the blighting influence of slavery! They seem and act dazed in the presence of these wonderful meanings of liberty and citizenship. What a suggestive background they make to the fifty or more graduates whom education has removed one hundred years from the conditions lived and experienced by these grim survivors of a hated past. Poor creatures, it is little wonder that great honest tears of joy and thanksgiving gather in their eyes at the sight of a new generation of their kindred all brightened and equipped for the work of redeeming the race from the lingering causes of enslavement. It is all so wonderfully pathetic and heart-touching that one feels a new baptism in the spirit of human kindness.

But in this vast concourse of colored folks, there are thousands who were never slaves, and others who have magnificently triumphed over all the degrading forces of slavery. You need go nowhere else to find interesting characters, interesting in other ways than the mere curiosities of these changing conditions. The successes of these rusty looking people are truly wonderful and would make interesting reading in any chapter recounting the redemptive forces of American liberty. Moral heroism, native shrewdness, pluck, sacrifices, hard work, faith and daring are the elements that make up the careers of many of these people. Plenty of them have bought, paid for and now own plantations of from 100 to 2500 acres of land. In the throng one farmer was picked out who owns 2300 acres of the finest land in his township. In 1865 he owned nothing except the right to own something. He could neither read nor write. He began at once to work and study. He would work all day and wrestle with his blue back speller nearly all night by the blaze of a pine knot. By dint of this sort of desperate perseverance he soon learned to read and write sufficiently to do his own figuring and other business. While his head was improving, his crops were growing and his land holdings were increasing. His 2300 acres are splendidly cultivated. He has on his plantation a grist mill, a saw mill, a cotton gin, and churches and school houses. He exercises a commanding influence over both races in his township.

Another interesting man was a wholesale merchant in his town. The white retail merchants get all their supplies from him. Two other men were referred to as directors in one of the leading banks of the town. In fact one of the new evidences that the southern negro is progressing in substantial ways is the large number of them that are successfully engaged in business of all kinds. Tuskegee is thus a rendezvous, at least once a year, for colored men and women in all conditions of life. The steady gains of the race, in spite of all complaints, can here be seen and happily noted.

The one man of supreme importance in all these wonderful evidences of negro advancement is Booker T. Washington. This man, though scarcely of middle age, is perhaps after Mr. Douglass the most important character among American colored people. In what he does and stands for, he represents a new type of leadership among the colored people. It is a favorable turn in the affairs of the race when the sentimental leadership of the past has given way to a practical leadership of a man like Washington. He is the one commanding man, who is more anxious about possessions than rights, insisting that liberty must first be earned before it can be enjoyed. He stands for a new south, but not a merely sentimental new south. He is the man in Alabama who is doing more to establish a just relationship between the two races than any other man. White people, quite as well as colored people, recognize and admit Washington to be the strongest man in the state. He is a "wonderful man," is the involuntary estimate of every white man who speaks of him. He has perhaps done more than any other man of this generation to interest New England people in a kindly way in Alabama. He is thoroughly up to date in his philosophy and views of life. He has an unerring judgment in estimating the worth of men and women. With all of his abilities and influence he is delightfully unobtrusive, natural and easy of manners. He has cultivated none of the artificialities that have been so offensive in many prominent colored men of the past. He is a man of simple habits, prodigious industry and manifest unselfishness. His leadership is wholesome and means much for the Institution that so forcibly epitomizes a genuine new era in a genuine new south.

Sphinx and Chimera.

BY W. A. CRAM.

The Sphinx.

The great world climbs and falls in ceaseless change of life and death.

I alone abide.

Who shall guess the secret of eternal being?

Moveless I dream and ponder.

Behold, how the world-phantoms flash and expire! Unchanged, I remain. Earth's life-puppets come and go about me in dance and song, in pains and wailings. They guess not my riddle and are devoured.

The myriad atoms of the universe balance and whirl into rounding suns and worlds; stars and moons are born and die. The worm and butterfly crawl, and flit their little way in clod and sunbeam, born and consumed in the eternal mystery of desire and striving.

Lordly man struts, or prays his short span.

All change and pass.

Out of death life arises.

Into death life flows.

Where is the wisdom and light of the eternal, evolving and absorbing forever?

I dream and I ponder, ever grasping, forevermore seeking this immortal knowledge and light, the hidden power of being, the secret of the life of the universe.

Joy or grief I know not. Pain or gladness, friend or foe are alike to me. Success or defeat, what are they? All are but phantoms and shadows, that pass and are forgotten.

Only wisdom and light unchanging abide forever.

The Chimera.

The new day is dawning resplendent in its promise.

The glorious pageantry of life ceaselessly unfolds and moves onward.

Is it a world of phantoms and illusions?

Who can thwart or stay it?

Are night and death before?

What matters? Today we live.

Up and away in dance and song, in glorious warfare and gladsome labor.

Love is elysium, and fame shall not deceive us if we can but grasp it.

To pause in contentment, is to foolishly sleep.

To fold our hands and wings in doubt and fear is to die.

To dream and ponder of the eternal mystery that leads and infolds us, what avail if we cannot love and hate, work and live!

What of blessing are all light and wisdom, if in them we are palsied and sepulchred sphinx-like?

Let us play and work with the stars and the pebbles, with the lightning and fire-fly.

Our thousand ships plow the ocean. We lift our standards of victory on the mountain-tops. We draw from their bosoms our spangles and playthings.

We plant and we reap, that we may live in strength and gladness.

Though wisdom cry, 'tis madness, and fear points to coming darkness, life let us remember and death we will forget.

Joyfully, through labyrinthine ways we chase the phantoms of love, of beauty and delight.

Ours is the power, the joy and the glory of this world.

The Sphinx's Children.

Our senses are frozen.

Our hands are palsied.

Our wings are folded in night and death.

Who will redeem us that we may awaken and live?

So long have we gazed moveless for the unquenchable light. So long the eternal wisdom has enchained us, we can think no longer, naught to us are loving and striving.

We stare in sadness and weariness upon the rushing, whirling illusions of sense.

If we essay to fly with its phantoms, to sing and dance with its grimmacing puppets, they, ghoul-like, vanish into shadows, they clutch us with chill death fingers, then, mocking, flee into the darkness, and we know we are palsied and dead.

O, soul of the phantom living and dying world, deliver us from our bondage and cerements of everlasting seeking for knowledge and striving to be wise.

Children of the Chimera.

The glorious phantom shapes and voices of our senses, the toys of our hands, have turned to mocking and weariness.

Our songs and dances have transformed to wails and burdens of flesh.

The *ignis fatuus* of each love and each passion, we have chased into swamps and darkness.

Our long-sought treasures, just grasped, slipped from our palsied fingers.

Fame that lured us over seas and mountains is coquetting with our rivals while we hunger and perish.

Where is the soul that shall transform, the hand that will uplift us?

Where is the reality of being that turns not to dust and bitterness?

O, eternal, increasing wisdom and light, save us from the mad illusions and death-bondage of sense and passion.

THE MARRIAGE OF THE SPHINX AND CHIMERA.

The Sphinx.

Give me the sunshine of your hopes and your passions.

Give me the breath of your loves and world-songs. Give me your hand so cunning in beauty, so strong in achieving, for alone I crouch and famish.

The Chimera.

Give me of your rest and contemplation.

Give me of your light and wisdom.

Give me your hand that grasps the eternal essence of being, the world unfading, the life immortal, for alone I sink wearied and death-sick of earth's phantoms and delusions.

Children born of the marriage of the Sphinx and Chimera.

Arise in hope and thanksgiving, for the new day dawns.

In us the light and wisdom of the eternal have joined hands with the soul of the infinite, transforming strength and beauty of the earthly.

To dream and to ponder opens wide and illumines the way upward.

To strive and labor builds scaffoldings and highways toward the soul's completeness of living.

For the wisdom of the wise has become at one with the dreams of childhood.

The harmony of the stars is as man's voice of immortal love-song.

The freed soul dances in prayer.

And the prayer is the thanksgiving and petition alike of the infant and aged.

The child rises exultant and triumphant in promise of new life.

More yet, the old man triumphs and rejoices in the coming.

So our hopes and visions take feet and hands to plant and build in gladness.

Our passions and senses bear ever renewing flowers and harvests of helpfulness. Evermore life ministers to death, and death bears more abundant life.

The dust of vanity and illusions is transmuted into beauty.

The ashes of bitterness reforms into sweetness of days.

Praise be to the soul, that through the Sphinx and Chimera upleadeth and transformeth all.

Jonah.

BY PROF. C. H. CORNILL.

An involuntary smile passes over one's features at the mention of the name of Jonah. For the popular conception sees nothing in this book but a silly tale, exciting us to derision. When shallow humor prompts people to hold the Old Testament up to ridicule Balaam's ass and Jonah's whale infallibly take precedence.

I have read the Book of Jonah at least a hundred times, and I will publicly avow, for I am not ashamed of my weakness, that I cannot even now take up this marvelous book, nay, nor even speak of it, without the tears rising to my eyes, and my heart beating higher. This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to every one who approaches it, "Take off thy shoes, for the place whereon thou standest is holy ground." In this book Israelitish prophecy quits the scene of battle as victor, and as victor in its severest struggle—that against self. In it the prophecy of Israel succeeded, as Jeremiah expresses it in a remarkable and well-known passage, in freeing the precious from the vile and in finding its better self again.

The Jonah of this book is a prophet, and a genuine representative of the prophecy of the time, a man like unto that second Zechariah, drunk with the blood of the heathen, and who could hardly await the time when God should destroy the whole of the Gentile world. He receives from God the command to go to Nineveh to proclaim the judgment, but he rose to flee from the presence of the Lord by ship unto Tartessus (Tarshish) in the far west. From the very beginning of the narrative the genuine and loyal devotion of the heathen seamen is placed in intentional and exceedingly powerful contrast to the behavior of the prophet; they are the sincere believers; he is the only heathen on board. After that Jonah has been saved from storm and sea by the fish, again he receives the command to go to Nineveh. He obeys, and wonderful to relate, scarcely has the strange preacher traversed the third part of the city crying out his warning than the whole of Nineveh proclaimed a fast and put on sackcloth; the people of Nineveh believed the words of the preacher and humiliated themselves before God. Therefore, the ground and motive of the divine judgment ceasing to exist, God repented of the evil that He thought to do them, and He did it not. Now comes the fourth chapter, on account of which the whole book has been written, and which I cannot refrain from repeating word for word, as its simple and ingenuous mode of narration belongs essentially to the attainment of that mood which is so stirring to the heart, and cannot be replaced by paraphrase.

"Now this (God's determining not to destroy Nineveh because of its sincere repentance) displeased Jonah exceedingly and he was very angry. And he prayed unto the Lord and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I hasted to flee unto Tarshish; for I knew that thou art a gracious God, and full of compassion, slow to anger, and plenteous in mercy, and repentest thee of the evil. Therefore, now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live. Then said the Lord, Doest thou well to be angry? Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd and made it to come up over Jonah, that it might be a shadow over his head. And Jonah was exceedingly glad of the gourd. But God prepared a worm when the morning sun rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a sultry east wind; and the sun beat upon the head of Jonah that he grew faint, and requested for himself that he might die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night and perished in a night. And should not I have pity on Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

With this question closes the last book of the prophetic literature of Israel. More simply, as something quite self-evident, and therefore more sublimely and touchingly, the truth was never spoken in the Old Testament, that God, as Creator of the whole earth, must also be the God and father of the entire world, in whose loving, kind, and fatherly heart all men are equal, for whom there is no difference of nation and confession, but only men, whom He has created in His own image. Here Hosea and Jeremiah live anew. The unknown author

of the Book of Jonah stretches forth his hand to these master hearts and intellects. In the celestial harmony of the infinite Godly love and of the infinite Godly pity, the Israelitic prophecy rings out as the most costly bequest of Israel to the whole world.

I have spoken as if with the Book of Jonah the prophetic literature of Israel had come to an end, and thereby created no doubt considerable surprise. For up to the present no mention has been made of a book which ranks among the best known, or, to speak more accurately, among those of whose existence we know something—namely, the Book of Daniel. Daniel in the den of the lions, the three men in the fiery furnace, the feast of Belshazzar with the Mene Tekel, the colossus with the feet of clay, are all well known, and have become, so to speak, household words. Surely, the reception of such a book into the prophetic literature cannot be disputed. Yet I must remark that according to the Jewish canon this book is never reckoned among the prophetic writings. This was first done by the Greek Bible, and thus it became the custom throughout the whole Christian Church to designate Daniel together with Isaiah, Jeremiah, and Ezekiel as the four great prophets, in contradistinction to the so-called twelve minor prophets.

It would take me too long to explain the reasons which induced the synagogue to enter upon this at first sight strange proceeding. However, I cannot withdraw from my plain duty of including the Book of Daniel in my comments upon the Israelitic prophecies. And it well deserves consideration; for it is one of the most important and momentous that was ever written. We still work with conceptions and employ expressions which are derived immediately from the Book of Daniel. The entire hierarchy of heaven, with the four archangels, the doctrine of the resurrection of the dead, the idea of a kingdom of heaven, the designation of the Messianic ruler in this kingdom as the Son of Man, are found mentioned for the first time in the Book of Daniel. The Book of Daniel dates from the last great crisis in the history of the religion of the Old Testament, and the most important and difficult of all—its life-and-death struggle with Hellenism.

In the year 333 B. C., through the great victory at Issus, the whole of Asia Minor had fallen into the hands of Alexander the Great, who thereupon immediately turned his attention to the conquest of Syria, Phœnicia and Palestine. Thus Judæa came under the Grecian sway. When, in the year 323, Alexander died, at the age of thirty-four, the long struggles and strife of the Diadochi ensued, who fought for the inheritance of the dead hero. The battle of Ipsus, 301, put an end to these dissensions. Out of the great universal empire founded by Alexander four Hellenistic kingdoms arose: Macedonia, the parent country, which was lost to the house of Alexander after unspeakable atrocities, the Pergamenian kingdom of the Attalidæ, the Syrian kingdom of the Seleucidæ, and the Egyptian of the Ptolemies.

Judæa and Coelesyria were annexed to the kingdom of the Ptolemies, and remained an Egyptian province for over a hundred years. And the first half of this period, outwardly viewed, was the happiest that Judæa had experienced since the loss of its independence. The three first Ptolemies were powerful and talented rulers, who were extremely prepossessed in favor of the Jews and supported and encouraged them in every way, because, as Josephus tells us, the Jews were the only people on whose oath they could implicitly rely; what a Jew had once sworn he abided by without deviation.

Soon, however, the complications of war arose. The Seleucidæ stretched out their hands covetously towards the province of Egypt, and after varying conflicts it was finally incorporated in the year 193 in the kingdom of Syria. At first the Jews seemed to have hailed the new government with delight, but the Syrian domination was soon to show itself in all its terribleness. Antiochus IV., Epiphanes, a man of violent temper and limited ideas, was anxious to accelerate by violence the process of Hellenising, which was already going on satisfactorily, and set himself the task of totally eradicating, by the police power of the State, the Jewish nationality and the Jewish religion. Then began that terrible persecution of the orthodox Jews, which the Book of Maccabees describes on the whole correctly, though with some exaggerations. Antiochus, however, only aided thereby the holy cause against which he fought; he shook the righteous from their slumbers, forced the wavering to decision, and thus gave to Judaism the last blow of the hammer which was to weld that which Ezra and Nehemiah perhaps had not sufficiently forged.

From this date Judaism appears to us as Pharisaism. Who knows whether without this violent interference matters would not have taken another course? We know by undeniable evidence that Hellenism had already made vast strides, that especially the cultured and aristocratic circles, and even the priesthood, were completely under its influence.

But this brutal attack aroused the opposition of despair. The Jewish people carried on the struggle thus forced upon them with almost superhuman efforts. The mightiest Greek armies fled in dismay before the frenzied courage of these men battling for what was most sacred to them; and thus they finally succeeded in shaking off the heathen rule, and in once again founding a national Jewish State under the house of the Maccabees.

In the fiercest moments of this contest, in January, 164, we know the very day almost, the Book of Daniel was written, in which the clear flame of the first holy inspiration still burned. When we picture to ourselves the unspeakable sufferings of the Jewish nation, we can only wonder with reverent admiration at the unknown author of the Book of Daniel, who knew how to keep himself clean from all the baser human national passions, and only to give enthusiastic expression to the final victory of the cause of God. There is the difference of day and night between the Book of Daniel and that of Esther, written but a generation later. As in Jonah, so in Daniel Israelitic prophecy flared upwards like a bright flame for the last time, to die in a manner worthy of its grand and magnificent past. * * *

The whole history of humanity has produced nothing which can be compared in the remotest degree to the prophecy of Israel. Through prophecy Israel has become the prophet of mankind. Let this never be overlooked nor forgotten: the costliest and noblest treasure that man possesses he owes to Israel and to Israelitic prophecy.—*The Open Court.*

Herbert Spencer, who was one of the three men outside of Germany who were recently appointed by Emperor William Knights of the Order of Merit, has declined the proffered honor on the ground that his opinions, repeatedly expressed in his writings, debar him from accepting it.

The Word of the Spirit.

"Get thee up into the high mountain: lift up thy voice with strength: be not afraid!"

The Relation of Spirit to Muscle.

A Study of Athletics.

AN ANNUAL SCHOOL SERMON PREACHED AT ALL SOULS CHURCH, CHICAGO, JUNE 16, 1895, BY JENKIN LLOYD JONES.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.—Romans xii. 1.

June is the graduates' month. The land is astir with school anniversaries and the papers are full of commencement reports. Young men and young women in countless numbers are facing the world this month. Life confronts them with duties which can no longer be postponed. Preparation days are over. Work days are at hand. Thus far this year I have taken part in three commencements, and another awaits me. Rising above the immediate weariness and present excitement, is it possible for us to find a sermon lesson in these flower-laden seasons of beauty and inspiration?

One must be dull indeed not to rejoice in the growing sanity of modern education. More and more do our teachers and parents recognize the wisdom of John Locke's great saying: "A sound mind in a sound body is a short but full description of a happy state in this world. He that has these two has little more to wish for, and he that wants either of them will be but little the better for anything else." We are fairly out of the sickly sentimentalism that glorified mind at the cost of body; that esteemed watery eyes, flabby muscle and delicate appetite as the price of intellectual attainment or the evidence of spiritual supremacy. The time has gone by when the interests of mind are arraigned against the interests of body, and so we welcome each year a crop of graduates that are lusty, hungry, buoyant, jolly. If co-education has done nothing else, it has fairly demonstrated that girls, to whom a complimenting age ascribed the title of "the weaker vessel," can not only keep up with the boys in the class-room, holding their own in their recitations, but that they can do it without wrecking their physical system; that indeed they can do it, if they will, in a way that will add bloom to the cheek and buoyancy to the step. Evidences are slowly accumulating which will prove without a doubt that a girl can not only compete with the boy in the classics and in mathematics, but that she may at the same time learn to pull the oar and hold her own at tennis. All this advance in the physical well-being of students implies a far-reaching growth in the moral and spiritual grasp of men and women. It implies that we are getting away from the old quarrel between mind and matter; that we have laid aside the old schism between this world and the next. We have ceased to assign the spirit to God and the flesh to Satan, and have come to recognize instead that both are divine; that the body is a sacred vessel, all its organs holy, all its tissues sacred and every function notable. It is no longer body warring with spirit, but body blooming into spirit, spirit resting, rising, growing in flesh. Let our so-called "Christian Scientists" contend as they may against the body. Let them dismiss as they please the laws of matter and conditions of flesh as being transient, unreal and non-existent except in the sickly imagination of an undeveloped soul. Both science and Christianity cry out against such

irreverence and declare such contemners of the flesh both unscientific and unchristian, inasmuch as they refuse the demonstrable facts slowly gathered by the one and undertake to turn back the wholesome spirit of the other. The Christianity that regarded this world unholy, the flesh impure, the appetites a delusion and a snare, belongs to the dark ages, belongs to the cave howlers, to the desert prayers. The Christianity that has come into the light of the nineteenth century comes not from Simon Stylites on his pillar, nor from Pascal who thought "disease a normal condition of the Christian"; but from the healthy Nazarene who "came eating and drinking," who grew hungry and thirsty and sent his disciples to the city to buy meat, who plucked corn even on the Sabbath day. Our schools have a large work to do in counteracting the silly sentimentalism that is afraid to tell the child that he has a stomach lest, perchance, such knowledge may provoke an ache. Our gymnasiums are needed if for no other reason than to prove that there is a circulation of the blood and that if an artery is severed the patient will die unless a ligature is applied. There was a phrase started a decade ago, somewhat neglected now, which indicated a growth of religion,—"muscular Christianity." Define Christianity as you please,—I am not anxious about your definitions, for I seek the thing, the pure heart and the unsullied mind, the helpful hand and the holy thought,—any Christianity that leaves out the laws of God revealed in the gymnasium, any Christianity that ignores the will of the Almighty as revealed in and through the body, that undertakes to defy the dearly bought conclusions of science concerning lung, stomach and kidney, any Christianity that ignores the requirements of the muscular and nervous systems and expects to keep them in tone and tune by denying their existence and forgetting the demonstrated conditions of their well-being, is unscientific, on that account untrue, and because untrue it is wicked; and the God of nature, who is the God of science, and must be the God of Christianity if Christianity is to abide, will eventually rebuke the infidelity and bring this debilitating atheism to an end. On the other hand, any would-be science that starts out by violating the first canon of science through denying the facts in the case, throwing away the experience of the race, forfeits the right to the word "science" and sinks to the low level of unwarranted credulity, unjustified assumptions and false hypotheses, which is better represented by the word "superstition."

I rejoice, then, in all this tendency of our schools to physical training, because it not only is a recognition of the sanctity of the body, but it is a rebuke and a refutation of that old superstition which once overhung Europe as a pall and which is now returning under a fairer, gentler and more genteel guise, the superstition that mind is the only entity and that matter is an unreality, either the foil or the foe of spirit. Let our athletes learn their lesson so well that they may become prophets of religion, proving that what we call spirit works on what we call matter no more potently, directly or helpfully than does the so-called matter affect so-called spirit. It is true, we cannot state the conditions of the one in terms of the other, but they are both equally witnessed to by consciousness. They act and react upon each other. Nor does a well mind strengthen a feeble body any more than does a sick body depress and, in the extremity, defeat mind. The dimpled, soft bit of substance, so velvety to the touch, so graciously moulded to the eye, in the mother's arms, *is something*, something superbly real, something divinely potent. It is a body which will generate thought and feeling if properly developed, and it will defeat thought and confuse feeling if neglected or abused. That blooming maiden, alert, elastic, speeding along the boulevard on a wheel which offers but an inch and a half of a base upon which she preserves the center of gravity; that agile young man, powerful but supple, who catches the ball on the run, —looked at simply as pieces of mechanism, represent something transcendently noble. They represent a combination of forces exquisitely poised, a mechanism so dexterously adjusted that the most delicate contrivances perfected by human ingenuity are coarse, clumsy, inefficient compared to it. They are a revelation of physics so fine and high as to transcend the metaphysics that starts out by ignoring this magic network of nerve and tissue, themselves interpreters and creators of the spirit that would contemn them. Yes, I believe in bodies. I like them. I trust them. I would study them and perfect them because they are the home of spirit, the temple of the divine. On these material shrines, wrought by the mystic hand of the Divine Architect himself, would I place the sacred offerings of religion. From them will ascend the spiritual incense of thought and feeling. Let who will deny their bodies and desecrate the sanctities of the flesh with irreverent contempt, I will neither deny nor ignore, but with Paul would "present the body a living sacrifice, holy, well-pleasing, to God, which is my rational service."

Having thus attempted to vindicate physiological study and physiological development in our schools; having rejoiced in the immeasurable contribution to the mental health and moral vitality of the nation which has come from this study of the body and its scientific development,—let me now as frankly and as earnestly point to some of the impending dangers that seem to me to lurk in the present tendency, to push the athletic side of college life out of the realm of scientific development, which is noble, into the department of competitive show, which is ignoble. When our colleges come into the competitive display of professional experts and the abnormal development of the muscles of a few, this work threatens to overlay in importance the careful physical training of the many. Then it is time to call a halt. All great educators from Plato down and from Plato back, have pleaded for symmetrical life; for a just relation between body and mind, a noble poise of brain and muscle such as can be attained only by careful study, long training and wise co-ordination. In the early foundations of the Greek games the contestants in the foot race must begin by singing a hymn in honor of Apollo, and after the race was run the victor must show his skill with the pipes, accompanying them with his voice ere he could win the prize. This law of balance is, I fear, greatly outraged in many of the educational institutions of the land. The one who does the running seldom sings the hymn. We find money and time and skill invested, not in the interests of the physical development of the whole, but of the abnormal development of a few. And these few are sent around the country to advertise the institution. By the agility of their muscle and the iron hardihood of their brawn, they obscure the mental life of the institution they are supposed to *represent*, but which in reality, let us hope, they grievously *misrepresent*. Who knows of the intellectual achievements, the poetical skill displayed by the students of any of the great American universities this last year? Who does not know of the achievements of these institutions in football or in rowing? If the newspapers cater to the curiosity of the American public it is safe to infer that said public cares little who teaches either physics or metaphysics at Harvard, Yale or the University of Chicago. But the same public cares a good deal as to who the center-rush is, the pitcher or the catcher in the respective teams of these institutions. It is humiliating to the extreme, to reflect that these great institutions of learning reach their highest pitch of patriotic enthusiasm within the campus, and arouse the most boisterous applause without the campus, by the display of brawn, not of brain. Or if we admit that brain obtains even in football, still the conclusion is humiliating that the brains of the institution manifest themselves most obviously and most popularly in the brawn of her champions. I deplore the vulgarity of our college athletics. I am ashamed that even here the competitive stimulus, the inspirations of the advertiser, the crass notoriety of the ring, characterize the most popular connection between the college, the seat of learning, and the world which it would seek to serve.

I regret this tendency in the athletics of our schools for the following reasons:

First, it costs so much money and time which are so needed elsewhere. Dr. Dudley A. Sargeant, who for many years has had charge of the athletics in Harvard College, has shown in a recent article in the *New York World* that only about eighty men out of three thousand are in a condition to participate in the athletic contests of Harvard University, and yet it takes the combined services of thirty men at an expenditure of over fifty thousand dollars "to take these picked athletes through the season's training." And he tells us that "the athletic management of Yale expends as much more to bring their teams up to champion form." That is to say, the two noblest universities in our land expend a hundred thousand dollars a year and sixty persons devote their time and energy to "exhibit the skill, strength and endurance of one hundred or more selected men who enter college with good physiques and who, so far as their health was concerned, could have easily dispensed with so much training." This authority asks the pertinent question, "What is done in our colleges for the ninety-seven per cent that never appear in the athletic contests?" He answers it from his Harvard College experience, and shows that only three men are provided to superintend the physical development of fifteen hundred non-athletic students. And the cost of the whole gymnasium, including salaries, independent of the professional teams, is less than twelve thousand dollars annually. He puts it still more strikingly when he says, "Nearly one thousand dollars per man is expended yearly in the training of a few score of naturally vigorous athletes in order that they may be put in condition to make a 'Roman holiday'; while only four dollars per man is expended yearly upon the physical training of young men who are being prepared for the hard, grinding duties of life and responsible citizenship, which may well be termed a perpetual contest."

I dare not go further into the figures of the matter. This ought to be enough to set us thinking. When we remember that a large portion of this thousand dollars per

man, this hundred thousand dollars from Harvard and Yale, comes in the way of a tax more or less compulsory upon the remaining students of the school; that it comes as gate money in the exciting and demoralizing shows between feverish contestants fired by the vulgar ambition to win; that this excitement carries with it a large investment of silly, extravagant style on the one hand, and vulgar, coarse speculation and dissipation on the other,—we see how demoralizing are the professional athletics of our American colleges becoming, even when measured only by the dollar and cent measurement.

But this is the lowest standard of measurement. I have tried in vain to get at some reliable figures of the cost of these games in life and limb. It is impossible to secure any accurate statistics of the broken bones and the dead bodies that mark the triumph of college foot-ball within a year. One count says that in England thirty students were killed outright in foot-ball during the year 1894. Directly or indirectly, I doubt not but as many lives were sacrificed in America, perhaps a great many more, while the record of broken limbs and bodies that will go through life maimed and marked reaches away up into the hundreds. The American people turn out in gay attire on Thanksgiving Day to see the foot-ball contestants, notwithstanding these ghastly figures, notwithstanding that it is a poor game that does not disable one or two during the contest. They go first because these murders and brutalities occur, like the slaughter of men and women at our grade crossings, singly and separately, and they do not realize the horrible aggregate. And they go again for the same reason that Spanish ladies and gentlemen frequent the bull-fight and the Roman dames crowded the amphitheater, because there is a horrible fascination in danger. The unsanctified soul loves to haunt the margin lands of brutality, just as the child loves to approach the precipice and look over, thereby securing a sensation. "Were you seriously hurt?" I asked of a young boy whom I found away from home,—"recruiting his health," he said,—trying to restore shattered nerves in the middle of the winter term. The half-healed scar on the face told the tale. "Oh, no, I came to in about three hours," was his innocent reply. To my mind there is something horrible in the mixing of gladiatorial shows with college interests. There is something unholy in the commingling of culture and the show business, the association of an institution of learning with the arena. The degradation of the student to the approximate level of a gladiator is most unpleasant. I do not believe that physical culture means physical prowess, and I do not believe that manliness is advanced by the development of the hardihood of bone and the recklessness to danger which characterize the bully more than the soldier, the pugilist more than the hero. Our foot-ball games are too expensive in life and limb to be justifiable. Talk about "improving the rules and modifying the game." You might as well talk of humanizing the gladiatorial shows by giving them dull swords and blunt spears to work with. The vicious thing lies in the contest itself, which is most exciting when it is most dangerous, most decisive when it is most brutal.

But still higher than the cost of money or even the cost of limb and life, I deem the cost of mental industry and concentration. Here again it is difficult to get at the facts. College professors are shy in disclosing the secrets of the examination room. There is a pleasing myth found on every college campus about some champion pitcher who was also at the head of his classes, and of foot-ball teams that carried off classic honors. I have no statistics at hand, but I suspect that the record of a freshman foot-ball team in one of our leading colleges, one half of whom were unable to return the next year on account of low standards, is not a startling one to college professors. I cannot believe but that the law of mechanics holds good here as elsewhere. The same energy cannot be employed at two points at once. The distracted mind is not in a condition to be also the accumulating and accumulative mind. I may not be able to speak intelligently on this subject. I cannot think of a college course as the inevitable and easy luxury of indolent boys and girls who are coached and coaxed and pushed and pulled through by the ample money of the father. I love to think rather of the college course as the hard-bought privilege of striving boys and girls, the cost of which has meant sweat and self-denial on the part of either the child or the parent, and when I see money and time diverted from the high pursuits, not in the physical development of themselves, which might be justifiable, but in the development of what is called the "athletic spirit," "college pride," class enthusiasm or what not,—money and time which ought to be spent in the procuring of books and in the development of mind,—I grow very unhappy over the costly, mad extravagance that so dissipates the mental concentration of our students, diverts their thought and distracts their energies from the great and lasting things for which the college stands, the pursuit of which alone justifies the cost and the sacrifice. Year before last a girl carried off the highest honors at Cornell, and girls stood easily among the foremost in all the classes in which they were found. I asked a professor, not in favor of co-education, how he accounted for the fact—the fact he promptly admitted and then denied that it argued superior or even equal capacity with the boys. But his explanation was that the girls came to Cornell and went to work and in the main stayed at their work, while the boys, their equals and superiors, came to Cornell and were soon deep in the enthusiasms and distractions of class politics, fraternity rivalries and other social distractions, athletic competitions and enthusiasms of foot-ball, base-ball, rowing, etc., and of course their class work suffered thereby. On behalf of the poor boys and girls who go to college, in the name of the hard-working fathers and mothers who have toiled late and early, denying themselves that their children might have what they never had, I protest against these wild distractions, the pitiable extravagances, the wicked wastes of mental opportunity as well as mental power that follow in the train of the competitive athletics in our colleges. I am not now thinking so much of the foot-ball elevens themselves,—let them crowd and crush, punch each other, pile on each other, break each other's bones if they will, they seem to like it and there may be a moral and intellectual equivalent,—but I grieve for the thousand half-developed fools and fully-developed dudes who tag them around to hurrah for them, to bet on them, to waste time and money on them.

This suggests the last and most serious objection,—the lowering of the moral standard, the cheapening of the ethical life of our universities. I am no pessimist, but I cannot escape grave apprehension, ominous distrust of the favored young men and women today who know our college privilege to the blunting of their high ideal, to the obscuring of their noble dreams, to the degradation of their very speech. The solid material out of which the stay and hope of our nation is to come will remain a while yet with the hard-working yeomanry of America, the boys whose privileges are measured by their hardships, whose opportunities are indicated by the severities that deny them the higher opportunities of culture. There is an inseparable connection between high morals and good language, plain dress and simple habits. The gaming tendencies in our colleges strike hard at all of these. The average college boy and girl, aye, the boys and girls of our high schools, speak a language scarcely intelligible to the uninitiated, so full is it of slang, technical terms and corrupted phrases. The same is largely true of the dressing and the habits of the average young man at college and the girl that would keep him company. The very wardrobe becomes as complicated as the games. Everything takes on professional expert aspects. No boy or girl can play a game of tennis without a fitting tennis costume. The smallest boy cannot catch a rubber ball without his "mitt." Of course all this has no essential connection with athletics, but it has great practical relation to the so-called athletics of our day. There is a wide chasm between that worthy development of body that it may become the wholesome home of mind, and that rush for sport, that eagerness for fun, that passion for excitement which it is the business of the college to allay and not to arouse. "What are a few lives sacrificed annually to foot-ball compared with college purity and manliness?" asks a college president. But what if these few lives are sacrificed not for college purity or for manliness, but contribute to the slush of slang which makes the campus disreputable, contributes to the fever of excitement and the hot, unholy rivalries and competitions which in trade and in manufacture make lives despicable and business demoralizing? Let us save the lives by abolishing the demoralizing abuse.

Brawn never has been and never will be a measure of brain. You cannot think of Socrates winning at the Olympic races. We do not like the suggestion of Thomas Carlyle as center-rush in a foot-ball game or of Emerson as a champion pitcher. Gladstone may wield an American ax for diversion, but we cannot think of him as competing successfully in the felling of pine with the raftsmen of northern Wisconsin. Physical pre-eminence means concentration of time and attention upon muscle and muscle-making processes. Mental pre-eminence means a concentration upon thought and thought provocatives. The gymnastics of our colleges, so far as they make for health, are splendid adjuncts to culture; so far as they make athletes, successful winners at the contest, they are foes to mental strength and holy poise. The intensity of our American blood asserts itself alarmingly in these so-called sports of life. Lowell has well said, "The American takes a holiday as he would a redoubt." The hardest working days of our year are our picnic days, and September next will see great flocks of our women with a sprinkling of men, dragging themselves wearily back to Chicago to rest from their vacation exhaustion. They recreated so hard that nature is exhausted. There must be health, life, joy in the independence, exhilaration and freedom of a bicycle; but there is something very much less than this for the young man who dons his jockey cap, humps himself like a kangaroo and paws away for dear life with apparently no other object in view than to see how quickly he can roll over fifty miles of space, seeing, hear-

ing *nothing*, feeling but little more than the spin of his wheel and the clack of his pedal.

Oh, young men and women, what are you living for? What do you go to school for? What is life for? What is all this wonderful network of realities we call nature for, if it is not to enlarge the boundary of mind, to sweeten the experiences of life, to deepen the emotions and strengthen the will? These come through the use of the body and the development of the senses, but not through the abuse of them, not by vacating the regnant brain or rendering indolent the sinews of reason. Mind is dominant, but its dominancy will never assert itself in dexterity or intensity of muscle alone. Let the gladiator win the honors of the arena, while Marcus Aurelius by his simplicity, his pacific mind and serene heart, proves that a man "may live nobly in a palace."

No country so developed the body, so honored it, as Greece. She marked her time by the Olympiads" which counted her play spells. Hostile armies disbanded at the approach of the Olympic holidays and attended the games as brothers. The names of the victors marked the flight of time. But there came a time when these high honors became too absorbing, when the athlete lived only that he might prepare for the national game, a time when, as Plato says, "those who practiced for the Olympic games had no time for anything else." Then Greece began to decline. While kings and nobles contested for the olive wreath Greece was strong, but when the games degenerated and were carried on only by men who never cultivated the muse, Greece fell. And as her games declined, we are told, "the most barbarous of them became the favored." The same is true of Rome. The introduction of the Greek gymnastic spirit built Rome. The degeneracy of it and the brutality and coarseness of the amphitheater marks Rome's decline.

With the growth of mind there will be a growth in reverence for the body, but we will never see the philosopher and the gymnast successfully blended. Mighty strength of limb is attribute of the brute. Skilled mind knows how to circumvent the brutal paw and do without it. Professor Sargeant, from whom I have already quoted, tells us that the test for successful candidates in the foot-ball team of Harvard used to be the lifting of four hundred pounds weight with bent back, legs and arms straight; the lifting of five hundred and fifty pounds with the legs bent, back and arms straight; to close the hand on a resistance of at least one hundred pounds; to pull one's weight up by the arms ten times while hanging from rings, and a lung capacity of above two hundred and seventy-five cubic inches. He tell us that about four hundred students annually spent from one to two months of the year in trying to qualify for this high test, hoping to get on to the team.

I have no right to an opinion where experience alone should speak, but I look for a time when statistics will prove that there is a high penalty for this extravagant investment of life's energy and muscle. I believe that time will show that the gladiators of the nineteenth century, like those of the early Roman centuries, are short lived. They have paid out of life's resources for this strength. Let us rather encourage these quieter recreating forces that bring renewal of health and life. Let us keep the moral standard high by making our amusements ethical, our language clean and simple, our muscles trained not strained, our brains not exhausted but vitalized by healthy blood, oxygenized by healthy exercise. Thomas Jefferson said, writing to a young friend at college, "Health must not be sacrificed to learning. A strong body makes the mind strong. * * * *Games played with the ball and others of that nature are too violent for the body and stamp no character on the mind. Walking is the best possible exercise. There is no habit that you will value so much as that of walking far without fatigue." Walking, riding, rowing, and all the old-fashioned innocent playtimes where the spirit of contest and of rivalry and professional eminence are left out, are in danger of becoming lost arts. Let us seek that education that will restore them. Let us seek that education that will make religious our recreation. George Eliot has well said, "Important as is the question of administering the industries of the day, it is not so important as the question of how to administer the leisure of men and women."

I wish I could leave this discussion on sermon levels. I wish I might lift you to the heights of devotion when you contemplate this subject. I am loath to dismiss it until I can bring you and myself to feel that nothing but piety in the deepest and profoundest sense of that word, a sense of God in life, of spirit in matter, of mind enfleshed for holy purposes, of flesh inspired and informed by mind, will help us to solve this question aright, will enable our schools to purge themselves of the frivolity, flippancy and vulgarity that beset them, and lift our colleges above the low plane of competitive rivalry, the vulgar advertisements of physical prowess, and make them serene academies of thought, seminaries of reflection, peaceful seats of learning. The same development will make our churches terrestrial shrines of heavenly life and light, the homes of embodied spirits attuned to the music of the spheres, the gathering places of bodies made healthy by wholesome purposes, bodies strengthened, illumined, inspired by love, which after all is the best training master, the most economic doctor, the surest panacea for the ills of life, the most certain aid to a long life, a life strong in its unconsciousness of self and in its blessed consciousness of others in God, and of God in all, through all and for all.

Concerning Men's Beards.

The literature of the beard is not very extensive, yet the beard has figured considerably in history. It has been revered, reviled, respected, abhorred, worshiped, despised,—at one time banished by the sword and the law; at another time carefully cultivated according to the dictates of fashion. Charles Lamb divided mankind into two classes—the men who borrow and the men who lend. It is suggested by Mr. Roger E. Ingpen, in *The Gentleman's Magazine*, that this classification might be supplemented by "the men who grow beards and those who do not." We cull from Mr. Ingpen's article a few historical facts, as follows:

"The ancient Egyptian affected what we should describe nowadays as a clean shave. He is so depicted on the mummy cases and monuments; but in the case of mourning the beard was allowed to grow. It is said that he affixed to his chin a small bunch or tuft of hair on the occasion of festivals, much after the pattern of Brother Jonathan's celebrated goatee, or the chin-beard of the London costermonger of today. It would appear, however, that the Egyptian at times wore a case of a wedge-shape to protect this false beard. It is noticeable that the monuments of Egypt always depict the Jews as shaven; probably they were not allowed to cultivate that which their masters were without. . . .

"The Mohammedans were as conservative of their beards as the Jews, it has been supposed because the great Prophet himself never used a razor. The eunuchs who guard the seraglios are deprived of their beards as a token of their shameful servility. Of late years, however, since the Turk has mixed more with the people of the west, the observance of non-shaving has not been as strictly adhered to as formerly. The beard does not inspire him with that reverence that it once did; and the Turk who has traveled as often as not cuts it off, and only retains the mustache. . . .

"The ancient Assyrians and Babylonians, to judge by their monuments, wore beards which were curled or crimped and oiled in a most elaborate fashion. They were undoubtedly proud of these beards of theirs, for they depicted their gods—the winged bull—with beards, which appear to have been as carefully crimped and tended as their own. To give their handiwork a finish, they were in the habit of interweaving gold wire, a custom which was also adopted by the Persians. . . .

"But while the Persians, Egyptians, and Jews were concerning themselves with the question of shaving or of growing beards, the Greeks were not by any means neglecting the matter. Their gods appear both with and without beards, the influence of the shaving Nile dwellers being evidently felt in this matter, as their creation would have taken place during the Græco-Egyptian period. Jupiter is always invested with a beard, which is pointed in the earlier busts, but later develops into a full and majestic growth, mingling with the locks of his hair as it falls from his temples in luxuriant curls—the Zeus, which is familiar to every one. Mercury and Apollo were as innocent of beards as Pysche and Venus, while Pan, Silenus and Hercules ignored the razor as rigidly as the father of the gods. Beards were as much affected in Greece by the literary men as they are nowadays with us. Homer, Herodotus, Æschylus and Sophocles, with numerous others, all glorified in luxuriant growths. Alexander the Great, with the quickness of a man of the world, knew that in a fight there is nothing so handy to seize on as a beard, and made all the Macedonian soldiers shave. From that time shaving became fashionable in Greece.

"Shaving was not introduced into Rome till about 300 B. C. Scipio Africanus, Pliny tells us, was the first Roman to make it a daily practise, and the Romans did not adopt it generally till some barbers from Sicily set up business in Rome. . . .

"The Anglo-Saxons were indeed proud of their beards, but when William of Normandy arrived here, he gave orders for every one to shave. Some, rather than submit to this tyrannical treatment, exiled themselves to a land where they could live with their beards in peace. William's successors, however, abandoned shaving, and we find that people did pretty much as they liked till Elizabeth came to the throne, when, in the first year of her reign, a tax was imposed of 3*s.* 4*d.* on every beard above a fortnight's growth. The law was never enforced, and so it lapsed. . . . In the early part of the present century any one wearing hair on his face in England, unless he were a military man or a foreigner, was regarded as a person to be avoided."

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—We touch hands in the spirit, and the light that is not the light of the sun covers and enfolds us all.

Mon.—In a broad, national way, we take the thing that is nearest us to touch the infinite.

Tues.—In the heart of us all, there is the higher thought of life struggling for a realization.

Wed.—Fancies are never, at our peril, to be mistaken for faith.

Thurs.—We have only to bear the burden, meet the inevitable lot, and trust to the end.

Fri.—The way to the loftiest life in heaven may lie through the roughest ways of earth.

Sat.—Religion in all its reaches is as boundless as the spirit of God, and the infinitely varied life of man can make it.

—*Robert Collyer.*

Little Lights.

God, who in his wondrous love
Made the starry hosts above,
Sun and moon to shine for him,
Rolling back the darkness dim,
Gives his light anew to earth
With each tender infant's birth.

Worlds, without the sun, grow cold,
Hearts, without the children, old,
Little lights—they shed their rays
Over dark and troubled days,
Witnesses so fair and bright
Of their Source, the Light of Light.

Happy are the homes of earth,
Filled and blest with childhood's mirth,
May they know their priceless gift,
And the little lives uplift,
That no shade the light may mar,
For behold! it comes from far.

—CATHARINE R. WATKINS in *The Kindergarten.*

Self-Culture.

Here is a man who thinks of nothing but how he shall bring his nature to its highest perfection. He has, perhaps, thought chiefly of the gratification of appetite, and now he has risen above appetite and thinks of taste, and looks to higher and more refined and intellectual and æsthetic forms of gratification and culture, but there is the poison of selfishness in it yet. A man may have striven long for no other purpose than to save his soul, and then found that that saved soul was tainted with selfishness. And on the other hand, it would be a dreadful doctrine that a man must sacrifice everything for others. It is a doctrine that a man would never tell his children, that the duty of self sacrifice required them to give up everything to save some one else. We may be called upon to sacrifice many things, to give up comforts and pleasures, and even life itself at the call of duty, but God never requires a man to give up his own best self. All that we are really intended to live for—character, goodness of soul, our real life—we are never called upon to surrender. To say that we are ever obliged to sacrifice these essentials would be to involve God in a contradiction. To think that our absolute self was ever to be sacrificed on any occasion would be a terrible paradox. That which alone has permanent and enduring value, and makes life worth living is never to be given up.

Be not afraid of self-culture, but of mistaken and incomplete self-culture. The text binds both self-culture and self-sacrifice together in these great words: For their sakes I sanctify myself. Be your best self for the good of your fellow-men. Jesus has gone the whole round of creation. He has mingled with men and wrought wondrous works among them, preached to them as never man spake, and seen and felt all the revealed glory of God in his works. He has led this life that never man led, not that he might stand as a splendid wonder among men, but that he might save the world to God. The noblest souls have always felt a perpetual reaction. Neither struggles to complete themselves nor struggles to save the world can satisfy them alone; each needs the other to make it satisfying. One finds the good of all mankind a motive for doing his best. Go forth to serve the world, and you will know you must be a better man to serve it fully.—*Phillips Brooks.*

A Curious Bird.

The crow does not belong to the blackbird family, as it might seem by his uniform. He is an incorrigible rogue, but a pet crow is always well loved in the house. In his wild state he is a most useful bird in killing mice, snakes, lizards and frogs, and is a splendid scavenger. He has been persecuted for so many generations that perhaps he is the most knowing and wary of birds. He will always flee from a man with a gun, though paying little attention to the ordinary pedestrian. These birds are gregarious in their habits, and make their large, untidy nests at the tops of the trees.

They have regular roosting places, and, curious to say, it is not first come, first served. As each flock reaches the sleeping grove they sit around on the ground, and it is only when the last wanderer returns that they all rise simultaneously and scramble for their nests. Crows are mischievous, but they are intensely funny. One used to cause much trouble by waiting till the clothes were hung along the line, then it would descend from the roof, pull out each pin and leave it in the gutter, to be thrown down contemptuously later on.—*Olive Thorne Miller.*

In the Dark Room.

He was a successful amateur photographer, and an unusually successful Sunday-school teacher. We were in the dark-room, by the dull glow of a ruby lamp, watching the dark lines flash out upon the plates in the developing solution, when he spoke:

"A boy and a sensitive plate are very much alike. They both need careful handling, and a blunder is as fatal to one as the other. Both are very sensitive to impressions. All the skill of the photographer, exerted afterwards, cannot make a good picture if the exposure was imperfectly managed. If early impressions are false, they can never be entirely eradicated from a boy's mind. No amount of after-training can atone for them. A plate can be subjected to an instantaneous as well as a time exposure; a thought, flashed with intelligence upon a boy's mind, is often as fruitful of result as an hour's talk. A plate can be over-exposed by a careless photographer until it becomes so dense that it is almost hopeless to get a print from it. A truth can be dwelt upon at such length, by a tactless teacher, that the boy wearies of it, and it makes a poor result, if, indeed, any is obtained. The sharpness of the impression is dulled by over-familiarity. A plate, by a sufficient over-exposure, will produce a picture that will be exactly the opposite of what you wanted to produce. A certain line of thought, obtrusively and continuously forced upon a boy, may produce the reverse of what you wished to inculcate. Over-development of a plate produces a flat picture. A boy, over-disciplined, lacks all force of character. Under-development makes a thin plate and dull picture. A boy lacking the requisite training is a weak character, with no depth of resolution beyond that prompted by self-will.

"If two different exposures are made upon the same plate, one will ruin the other, and the result will be *chaos.* If the precepts that are impressed upon a boy, and the example that is set before him, differ, the result of such training will be an utter confusion in the boy's mind. A plate may be exposed and put away for years, then the picture can be developed into all the beauty of the scene that the instantaneous ray of light flashed upon it. A thought, dropped into a boy's mind, may lie dormant for an equally long period of time, and then develop into action. A leaky, diffused light will fog a plate so that the image will be dull and indistinct. Not the best skill of the photographer can make a perfect negative of it. So, a vaguely presented truth will only be a blur in the boy's mind. Finally, a plate that has been properly handled from its first to its last processes, is capable of perfection in the way of results. To a boy whose training from his earliest infancy has been right, the highest potentialities of Christian development and usefulness are open. There, that finishes our plate and our subject. Open the door."—MRS. GEO. A. PAULL in *Sunday-School Times.*

A Tender Complainant.

"I WANT to make a complaint," said a diminutive humanitarian to the complaint clerk at Headquarters the other afternoon. Being assured that it would be investigated, she proceeded in a very earnest manner to state that while she was going to the store for milk, Johnny Shaw threw a lump of coal at her dog Mingo, "just because I wouldn't bring him an apple from the store. Mingo didn't do anything to Johnny," she said, "so he had no right to throw the coal, which might have broken Mingo's leg if it had struck him. I told Johnny that I was going to have him arrested, so you had better hurry up, or he will hide away." While the complaint was being taken down, there sat upon the steps of a house opposite Headquarters a rosy-cheeked boy about twelve years old. He did not seem at all alarmed at the prospect of being arrested. The little girl happened to glance out of the window. "There he is now," she exclaimed. "Go and catch him;" but before any one else could move, she ran out, and standing on the office steps called Johnny over. He accepted the invitation at once. Before he passed the threshold, she gave him due warning of the consequences of his offence. "I have told them all about it, and you are going to be arrested; so come right in and be taken up!" Johnny laughed and went inside. On being informed of the charge made against him by the girl, and her request that he should be arrested, the little complainant's eyes filled up with tears, and she sobbed out: "Oh, let him go this time! He didn't hit Mingo, only I thought he might." When the girl started to cry, Johnny commenced to sob. After the pair had been quieted and soothed, each of them was presented with a copy of *Our Animal Friends* and sent home. They left, holding each other by the hand, as if afraid of being separated.—*Our Animal Friends.*

A 16-page Weekly. **The New Unity** $2.00 per Annum.

...PUBLISHED FOR...
UNITY PUBLISHING COMPANY,
—BY—
BLOCH & NEWMAN, Suite 1441 Marquette Bldg., Dearborn and Adams Sts., CHICAGO.

EDITORIAL MANAGEMENT.

Named by the Executive Committee of the American Congress of Liberal Religious Societies and approved by the Directors of the Unity Publishing Company.

HIRAM W. THOMAS, *Chairman.* EMIL G. HIRSCH, E. P. POWELL,
R. A. WHITE, A. N. ALCOTT, JOSEPH STOLZ,
A. W. GOULD, CAROLINE J. BARTLETT, JENKIN LLOYD JONES, *Managing Editor.*

Remittances should be made payable to Bloch & Newman, and should be by express money order, post-office money order, draft, check on *Chicago* bank or registered letter.

Discontinuances.--Subscribers wishing THE NEW UNITY stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

Changes of Address.--When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

Business Letters may be addressed to either BLOCH & NEWMAN or UNITY PUBLISHING COMPANY, Suite 1441 Marquette Bldg., Chicago, Ill.

THE NON-SECTARIAN,
A Monthly Magazine, . . . $1.00 per Annum.
Published by NON-SECTARIAN PUBLISHING CO., 813 Chestnut-st., St. Louis, Mo.

The above publications are the officially recognized representatives of the Liberal Religious Congress noted above. The Editorial managements of both publications have been named by the Executive Committee of the Congress. Both publications will be forwarded to one address at the joint rate of $2.25. Send subscriptions to either address.

Entered as Second Class Matter at the Chicago Post office.

The Liberal Field.

Freedom, Fellowship and Character in Religion.

Illinois Liberal Congress.

The state secretary preached morning and evening, Sunday, Aug. 25th, at Sterling, to large audiences. He found the work there in excellent condition under the care of Rev. Seward Baker. Everything seemed to be flourishing and hopeful.

Returning home by way of Freeport, he found everything at that place ready for the resumption of services, Sept. 8th. The Freeport people are very desirous of having the State Liberal Congress meet with them this fall. On ascertaining the sentiment in reference to this matter, the secretary decided to take it there. It will probably be held about the middle of October, Tuesday, Wednesday, and Thursday, the 15th, 16th and 17th, opening with a sermon Tuesday evenings.

The secretary stopped at Genoa on the way home and arranged to conduct a service there Sunday evening, Sept. 1st. A large number of intelligent, earnest people at Genoa hope they can establish regular services.

The secretary was glad to discover that the very warm weather had not abated the ardor or energy of the liberal people at any of the above-mentioned places.

A. N. ALCOTT.

Iowa Universalist Convention.

The Iowa State Convention of Universalists will convene in annual session at Iowa Falls, Sept. 25—29. The Iowa brethren, while not numerous, are quite generally awake to the vital questions of the hour, and their meetings are noted for their enthusiasm. Among those who have already promised to be present and deliver addresses, are Prof. Herron, professor of Applied Christianity in Iowa College, and Hon. L. G. Powers, commissioner of Labor of the State of Minnesota. These gentlemen have something to say, and know how to say it understandingly and impressively. Others of equal reputation have been invited, whose names will be announced as soon as acceptances are received.

Minnesota Conference.

The annual meeting of the Minnesota Unitarian Conference will be held at Saint Cloud, Sept. 17-19, '95. The program is as follows:

Tuesday evening the Conference Sermon will be preached by Rev. Wm. R. Lord, St. Paul.

Wednesday morning there will be Reports of Officers and from Churches.

At 11:00, a paper: "Fields White unto Harvest," by Mr. Geo. R. Stephens, New Paynesville; discussed by Rev. F. C. Southworth, of the Home Missionary Committee.

Wednesday afternoon, reports from Conference Delegates to the "Liberal Congress," Revs. Wm. R. Lord and J. L. Andrew.

At 3:15, a paper: "The Scope of the Liberal Pulpit," by Rev. F. C. Davis, Winona; discussed from the standpoint of the Liberal Pew by Hon. L. W. Collins.

At 5:00, reception to delegates by the ladies of Unity Church, St. Cloud.

Wednesday evening, there will be a platform meeting, on "The Peculiar Demands upon Religion of Today."

1. Honest Thinking—Rev. William Ballou, Fargo.
2. Wider Sympathy with Life—Rev. H. M. Simmons, Minneapolis.
3. More Practical Usefulness—Rev. A. W. Gould, Chicago.
4. Deeper Interest in Social and Municipal Problems—Rev. Marion D. Shutter, D.D., Minneapolis.
5. A Spirit of Sacrifice—Rev. T. B. Forbush, Chicago.

Thursday morning, Rev. A. W. Gould presiding, with a paper, "The Difficulties and Advantages of Teaching without Appeal to Scriptural Authority," by Mrs. W. A. Shoemaker.

It is especially requested that every Sunday School send delegates to the Sunday School Conference, and that they come prepared to report the work of their schools.

The Sunday School.

The World Is Saved by the Breath of the School Children.

The Six Years' Course.

The lessons this year are to be on the Flowering of Christianity,—the Liberal Christian Movement towards Universal Religion. There will be twenty-five of them, at least, perhaps thirty. The list below is printed subject to revision, and simply shows the general outline as it now lies in mind. According to this plan the series will aim to describe a *Movement* much larger than the two or three little churches to which the name "Liberal Christian" is sometimes given; and it will be partly historical, partly doctrinal, partly biographical. The lessons are written for the older classes, and only for those in earnest, those expecting to think and willing to discuss. No others had better try them. Many of the subjects will require stretches of compact statement, but much will be put in question-form with answers only hinted. Each lesson will probably offer ample material for two Sundays for those who care to use it in that way. Should time fail me for preparing the lessons amid the pressure of other work, I shall hope to find friends willing to share the labor.

The subjects are so varied that I know no book to recommend as comrade for the course. Often our Unitarian tracts will help us: both sets are easily obtained,—those published by the A. U. A. in Boston, free,—those published in Chicago, costing but a trifle. Reference to these and other aids will be given in the lessons.

W. C. GANNETT.

Rochester, N. Y., Sept. 1, 1895.

THE FLOWERING OF CHRISTIANITY.

The Liberal Christian Movement towards Universal Religion.

Introductory.

1. The Growth of Religion.
2. The Growth of Judaism.
3. The Growth of Christianity.

The Four Principles of Liberal Religion.

4. Freedom the Method.
5. Fellowship the Spirit.
6. Character the Test, Service the Aim.

History.

7. The Founders of Liberal Christianity.
8. Martyrs of Liberal Christianity (Reformation Era).
9. The Unitarian Movement.
10. Universalists and Christians.
11. The Liberal Orthodox Movement.
12. Other Kindred Movements.

Faiths of Liberal Religion.

13. God in Nature—Cosmos.
14. God in Humanity—Incarnation.
15. God in the Soul—Conscience.
16. God in the Soul—Communion.
17. God in the Soul—Immortal Life.
18. God in Leaders—Inspiration.
19. God in Literature—Scripture.
20. God in History—Civilization.
21. Creeds of the Liberal Faith.

Personal Fulfilments.

22. Channing.
23. Parker and Emerson.
24. Martineau.
25. Dean Stanley and Phillips Brooks.
26. Garrison and Whittier.
27. Toynbee and Brace.
28. Lydia Child, Lucretia Mott, Lucy Stone.
29. Liberal Religion in the Home.
30. Liberal Religion in the Occupation.
31. Liberal Religion in Citizenship.
32. Liberal Religion in Church Life.

For Brain-Fag Use Horsford's Acid Phosphate.

Dr. J. S. Parker, Franklin, Tenn., says: "Have always found very satisfactory results from it in nervous exhaustion, brain-fag and prostration of various kinds."

A SPECIAL train leaves Chicago via the Chicago, Milwaukee & St. Paul R. R. every Saturday for Elkhart Lake at 11.30 A. M., arriving at Elkhart at 4.15 P. M.

EDUCATIONAL.

GIRLS' COLLEGIATE SCHOOL
Twentieth year begins September 18th. Prepares for college and gives special courses of study. For young ladies and children. For terms address
MISS R. S. RICE, A. M., } Principals.
MISS M. E. BEEDY, A. M., }
479-481 Dearborn Avenue, Chicago.

HOME SCHOOL FOR BOYS
IN A UNITARIAN FAMILY.
Address,
HENRY N. DeNORMANDIE, Principal,
DANVERS, MASS.

THE BERLITZ
School of Languages,
Chicago, Auditorium;
New York, Boston, St. Louis, Washington, Philadelphia, Baltimore, Cincinnati, Minneapolis, Berlin, Hamburg, Dresden, London, Paris.
The Berlitz Method is based on the "Natural Method." Instruction is not by translation, but by conversational exercises in the new language. TRIAL LESSON FREE. Send for Circular.
LE FRANCAIS—A Monthly Magazine containing modern French Comedies, Novels, etc.; also exercises on the difficulties of French Grammar pronunciation and idioms. Sample copy free.

POWDER POINT SCHOOL,
DUXBURY, MASS.
The Powder Point Hall is now added to the other buildings, and its novel arrangement is well adapted to the school, with its individual teaching and home life for the boys.
F. B. KNAPP, S. B.

WE PAY POSTAGE
All you have guessed about life insurance may be wrong. If you wish to know the truth, send for "How and Why," issued by the PENN MUTUAL LIFE, 921-3-5 Chestnut Street, Philadelphia.

SAVE THIS COUPON And it will SAVE YOU 10 cts.
Send it to us and we will accept it as 10 cts cash to apply on the price of any book advertised by us in this paper or any book in our catalogue, sent free to any address. Remit the balance in postal order, express order or bank draft at our risk. You may send as many coupons as you order books, but only one coupon for each book. We pay postage on books.
CHARLES H. KERR & COMPANY, Publishers.
175 Monroe Street, Chicago.

SANITARIUM.
Prospect Park, Des Moines, Iowa.
Mrs. T. W. WOODROW, Manager.
STAFF:—MRS. WOODROW, DR. ISAAC MINOR, M.D.
TREATMENT:—Magnetic, Electric and Massage, Solarray and Electro Baths, Ralston System of Hygiene.
PSYCHOMETRIC DIAGNOSIS.
☞ "A competent psychometer appreciates the vital forces, the temperament, the peculiarities, and every departure from the normal state, realizing the diseased condition with an accuracy in which external scientific diagnosis often fails. In fact the natural psychometer is born with a genius for the healing art, and if the practice of medicine were limited to those who possess this power in an eminent degree, its progress would be rapid and its disgraceful failures and blunders would no longer be heard of."
Psychometry by J. R. BUCHANAN, M. D.
Write for particulars.
Address, Mrs. T. W. WOODROW,
1914 West Eighth Street, - DES MOINES, IOWA.

DEVOTED TO THE RELIGION OF GOOD SENSE
TWO MONTHS ON TRIAL FOR 10 CENTS
A MONTHLY MAGAZINE PUBLISHED BY FREDERICK A. BISBEE, PHILA.
TO-DAY
ONE DOLLAR PER YEAR
REFORMS LITERATURE

A. B. RUSS & CO.,
UNDERTAKERS,
161 Twenty-Second St.,
CHICAGO
Telephone 8, 209

Two New Sermons by Jenkin Lloyd Jones.

I. Death as a Friend.

A study suggested by D. C. French's group "The Angel of Death Staying the Hand of the Artist."

II. The Selfishness of Grief.

A Study of Funeral Customs, and a Plea for Cremation.

Frank utterances on delicate subjects. Spoken with the hope that they may reduce somewhat the strain of life and dispel somewhat the gloom of death.

PRICE 5 CENTS EACH,

THE UNITY PUBLISHING CO.,
175 Dearborn St., CHICAGO

CANARY BIRDS that have ceased to chirp either from illness, exposure or on account of moulting, can be made to warble tuneful melodies by placing a cake of BIRD MANNA in their cages. It acts almost like a charm in restoring them to song. It is an absolute necessity to the health, comfort and hygiene of CAGE BIRDS. It is made after the Andreasberg recipe. Sold by druggists, grocers and bird dealers. Mailed to any P. O. in the U. S. or Canada for 15 cts., by the BIRD FOOD Co., 400 N. 3d St., Philadelphia, Pa. Bird Book free.

HIS LATEST WORK.

The Spirit of God.

By P. C. MOZOOMDAR.

Author of "The Oriental Christ," "Heart-Beats," Etc.

TABLE OF CONTENTS.

I. The Spirit.
II. The Hindu Doctrine of the Spirit.
III. Doctrine of the Spirit in Christianity.
IV. Sense of the Unseen.
V. The Spirit in Nature.
VI. The Kinship in Nature.
VII. The Spiritual Power of the Senses.
VIII. The Spirit in Life.
IX. The Spirit in the Spirit.
X. The Spirit in Immortal Life.
XI. The Spirit in Reason.
XII. The Spirit in Love.
XIII. The Spirit in Conscience.
XIV. The Spirit in Christ.
XV. The Spirit in History.
XVI. The Spirit in all Religions.
XVII. Life in the Spirit.

Price, $1.50 postpaid.

FOR SALE BY
UNITY PUBLISHING CO.,
175 Dearborn St., Chicago.

[NEW EDITION.]

Uplifts of Heart and Will.

In Prose and Verse.

BY JAMES H. WEST,
Author of "The Complete Life," "In Love with Love," etc.

PRESS NOTICES.

London Inquirer.—Helpful and interesting. The fact that a second thousand has been called for will be some guarantee of such a book's claim to notice.

London Christian Life.—A book good for both old and young and for all alike.

Yale Literary Magazine.—The poems included in the book are impressive, many of them being of a high order.

Woman's Tribune.—Not dogmatic, deeply reverent, appealing to the divine within the human soul, calling it to the heights of larger helpfulness and blessedness.

American Hebrew.—Prose and verse that will surely appeal to an ever-widening circle of readers. It is gratifying to know that a new edition has been demanded.

Boston Herald.—One is very strongly impressed with the sincerity and reality of expression.

The Unitarian.—The earnestness, indeed the eagerness, of the writer cannot fail to quicken a helpful and elevating aspiration in the heart of every reader.

Cloth, bevelled, red edges, 106 pages, 50cts.

UNITY PUBLISHING CO.,
175 Dearborn St., Chicago.

Correspondence

Hold Love Sacred.

EDITOR THE NEW UNITY:

I am very glad to see the editorial (I suppose) from UNITY, entitled "Hold Love Sacred," which I read in the *Woman's Journal*, this morning. "Mr. Emerson's father never allowed in his home the slightest levity concerning the great disturbing passion, as it entered young lives." There is nothing more coarse and corrupting—you say—than flippant gossip and shallow humor concerning this bitter-sweet experience which waits upon the untried years of youth. * * "Perish then the irreverence that makes light of this serious subject. The worst profanity of our day, is that which profanes with a joke, the awful sanctities of a young girl's heart, the critical solemnities of a young man's soul."

These words and those which follow are to me weighty with meaning which should be understood by mothers and fathers, and the understanding should be conveyed to the elders and the youth in society, and a *sacred education* in harmony with the highest thoughts and hopes of men should be comprehended and taught, until we have in schools, in society, in churches and, perhaps, above all, by the management and the editors of newspapers, everywhere, a purpose to protect and to defend what I would call the natural rights of our human nature. This subject has in all its bearings, been in my mind very often for some years, and I have believed that many present customs and announcements and fashions are responsible for the serious separations, quarrels, and divorces of our age.

If it were not for the light, flippant thought and the shams of society, many a so-called marriage would never have been entered into, therefore no need of divorces.

Not more than three days since, in considering this subject, I remembered that when a little girl, my mother and aunts spoke in a whisper when referring to the "divorce" of a woman who was our neighbor. And now, think of the multitude of "divorces" and the blazening of the same in all the journals of the world! The delicacy—and the holiness—of these relations, I believe, was superior to that which obtains in these modern days. And much of our daily newspaper litearture is responsible for the impure thought and impure manners of our time.

I thank you for these reverent and serious words. CATHARINE A. F. STEBBINS.

Detroit, Mich.

The Study Table

The Jesuits: Their History, Constitution, Moral Teaching, Political Principles Religion and Science. By Dr. Otto Henne-am-Rhyn. New York: J. Fitzgerald & Co. Paper; 89 pp.; 15 cents.

This book contains a great deal of information for so small a book. It is necessarily sketchy, but its chapter on "Moral Teaching" is sufficiently full to give a reasonable idea of the miserable casuistry taught by the majority of Jesuit teachers. The famous doctrine that the end justifies the means (which, rightly interpreted, seems to the reviewer true) is but a small part of the moral system the outside world has called in question; the damnable doctrines of mental reservation, quietism, utilism, clandestinism, formalism and the like seem beyond all question highly immoral. Withal the exposition is temperate and it will probably be of service. F. W. S.

CURRENT HISTORY for the 2d quarter of 1895 has appeared. In every respect its

CLEARANCE SALE
... OF ...
BOOKS!

We desire to reduce our stock of books. We append a list of *desirable* books at a *reduced price*, which includes postage. In ordering, give second choice, in case first selection is sold.

	Regular Price.	SPECIAL PRICE.
Allen, (H. W.)—Outline of Christian History	$ .75	$ .55
" " —Positive Religion	1.25	1.00
Ayres, (M. C.)—Philips Brooks in Boston	.50	.35
Barrows, (S. J.)—The Doom of the Majority	.50	.40
Bartol, (C. A.)—The Rising Faith	1.25	1.00
Benedict, (H. A.)—Fagots	1.00	.50
Browning's Poems	1.00	.70
Bulfinch, (S. G.)—The Harp and The Cross	.80	.65
Clarke, (J. F.)—Orthodoxy: its Truths and Errors	1.25	1.00
" " —Steps of Belief	1.00	.80
Crowe, (W. S.)—Phases of Religion in America	1.00	.75
Daily Bread and other Stories	.80	.60
Frothingham, (O. B.)—Life of Theodore Parker	2.00	1.50
" " —Religion of Humanity	1.50	1.15
Foote, (H. W.)—The Insight of Faith	.50	.45
Gannett, (W. C.)—Life of Ezra Stiles Gannett	1.00	.80
Hale, (E. E.)—Helpful Words	1.00	.75
Hall, (E. H.)—Orthodoxy and Heresy in the Christian Church	.75	.60
Hawthorne, (N.)—Scarlet Letter	.30	.20
Higginson, (T. W. and Mary T.)—Such as they are	1.00	.75
Newton, (R. H.)—Church and Creed	.75	.55
" " —Book of the Beginnings	1.00	.75
" " —Philistinism	1.00	.75
" " —Right and Wrong Uses of the Bible	.75	.55
" " —Social Studies	1.00	.75
" " —Womanhood	1.25	1.00
Prize Story Book:		
Appleton, (Miss Anna E.)—Stories of Eva	.80	.60
Cheney, (Mrs. Ednah D.)—Faithful to the Light, and other tales	.80	.60
Foster, (Sarah Haven)—Watchwords for Little Soldiers	.80	.60
Fry, (Clara W. T.)—Little Splendid's Vacation	.80	.60
Peckham, (Mrs. Mary C.)—Father Gabrielle's Fairy	.80	.60
Thurston, (Louise M.)—Forest Mills	.80	.60
Scattered Leaves; compiled by Channing Auxiliary	1.00	.75
Shakespeare's Works	1.00	.70
Spiritual Life; Studies of Devotion and Worship	1.00	.75
Story of the Nation:—Chaldea	1.50	1.30
" " " —Egypt	1.50	1.30
Taussig, (F. W.)—The Silver Situation in the U. S.	.75	.55
Wordsworth's Poems	1.00	.70

Any of the above delivered FREE, on receipt of price. Send orders to

BLOCH & NEWMAN, Marquette Bldg.,
CHICAGO, ILL.

Echoes from Central Music Hall.

Gems of Thought from
The Recent Sermons of the late

Professor David Swing.

A TREASURE FOR THE DEVOUT,
A BOOK FOR THOUGHTFUL MINDS,
FOR LIBERAL THINKERS, STUDENTS,
AND THE MINISTRY.

Compiled by THOMAS W. HANDFORD.
Bound in English Silk, Gilt Top, $1.00.

FOR SALE BY
BLOCH & NEWMAN, - 175 Dearborn St.,
CHICAGO.

ASK FOR THE
NEW JAPANESE PERFUME
MAT-SU-KI-TA

THE CROWN PERFUMERY CO.,
of 177 New Bond Street, London,
Have much pleasure in introducing to their American clientele their latest perfume MAT-SU-KI-TA.
This delightful scent differs in odor from anything heretofore produced. It has been called "an incomparably delicious perfume." We heartily commend it to all lovers of the celebrated Crab-Apple Blossoms AND Crown Lavender Salts, so popular all over the world.
SOLD EVERYWHERE.

FITS CURED
(*From U. S. Journal of Medicine.*)
Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P.O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

A-CORN SALVE NO PAIN! NO POISON!
REMOVES THE TOE-CORN EVERY TIME
A TRIAL SIZE BOX
FOR A 2-CENT STAMP.
GIANT CHEMICAL CO., - PHILADELPHIA

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES and PEALS In The World.
PUREST BELL METAL. (Copper and Tin.)
Send For Price and Catalogue.
McSHANE BELL FOUNDRY. BALTIMORE, MD.

DO YOU WANT a BARGAIN? DO YOU WISH to sell?
MAGIC LANTERNS WANTED AND FOR SALE OR EXCHANGE
HARBACH & CO. 809 Filbert St. Phila. Pa.

The Hou se Beautiful.

By WILLIAM C. GANNETT,

Author of "A Year of Miracle," "Blessed be Drudgery," etc. Paper, ornamental, choice edition, price 15 cents. (In "*Life-Studies*" form, 6 cents.)

CONTENTS: *The Building of the House; House-Furnishing; The Ideal of Beauty; Flower Furniture; Book Furniture; Our Guests; The Dear "Togetherness."*

In the cheaper form the edition is neat and serviceable. The special edition on rich, tinted paper, silk stitched, with neat, illuminated cover, serves admirably as a dainty remembrance for a friend, and especially to "tuck in with wedding-gifts."

[From THE NEW UNITY, May 2, 1895.]

The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.

Sent, postpaid, on receipt of price by BLOCH & NEWMAN, Marquette Bldg., Chicago, or

JAMES H. WEST, Publisher,
174 High Street, Boston.

standard of carefulness of compilation, attractiveness of treatment, editorial impartiality, and breadth of view, is fully maintained. The present number begins with an article on Argon and Its Discoverers, giving in full the history of the investigations of Lord Rayleigh and Professor Ramsay, a summary of all that is yet known of the new constituent of the atmosphere, illustrated with portraits of the discoverers, drawings of apparatus, and photographs of the spectra of Argon. To teachers and scientists, this article alone is well worth the price of a year's subscription. The Income-tax decision of the United States supreme court is fully treated in all its bearings. The complicated issues of the Silver problem are clearly presented, so that the reader can readily get a clear idea of how the parties stand on this vexed question. The Japan-China war is traced to its conclusion, with the lessons to be drawn from it and an intelligent outlook into the future in the Orient. The British occupation of Corinto and its bearing upon the Monroe doctrine, are ably outlined, as is also the progress of the revolt in Cuba. The outrages upon Christians in Armenia and the prospects of European intervention for their protection, are the subject of a special article. The Manitoba School question is clearly presented in its legal bearings. The Fall of the Rosebery Ministry, the formation of a new cabinet, and the general elections in Great Britain are ably reviewed. The opening of the Kaiser-Wilhelm canal; cabinet crises in Austria-Hungary; Relief of Chitral in British India; the latest scientific inventions and discoveries; the problems of church unity and of control of seminaries in the Presbyterian Church; and hundreds of other topics connected with politics, municipal reform, labor developments, temperance, etc., in the United States and all other countries in the world, also receive concise and adequate treatment. The leading books issued during the quarter are reviewed; and the lives of all the prominent dead are fully sketched. From beginning to end the 264 pages of the magazine are brimming over with valuable information, embracing every conceivable field of interest, presented in readily accessible form, and written in a style clear, crisp and attractive. The frontispiece is a portrait of Lord Rayleigh; while portraits of Professor Ramsay and thirty-six other celebrities also appear. The volumes bound each year form by far the cheapest and handiest, and in many respects the best, annual published. (Buffalo, N. Y.: Garretson, Cox & Co. $1.50 a year; single numbers, 40 cents; sample copy, 10 cents; specimen pages free.)

The Newest Books.

All books sent to THE NEW UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of THE NEW UNITY will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from UNITY Publishing Co., 175 Dearborn St., Chicago, by forwarding price name below.

REAL BI-METALLISM, or TRUE COIN VERSUS FALSE COIN: A Lesson for "Coin's Financial School." By Everett P. Wheeler. Illustrated. "Questions of the Day" Series. New York and London: G. P. Putnam's Sons. 91 pp.; 75 cents.

ROBERT LOUIS STEVENSON: AN ELEGY, AND OTHER POEMS, MAINLY PERSONAL. By Richard Le Gallienne. Boston: Copeland and Day. London: John Lane. 36 pp.; $1.25.

THE JESUITS: THEIR HISTORY, CONSTITUTION, MORAL TEACHING, POLITICAL PRINCIPLES, RELIGION AND SCIENCE. By Dr. Otto Henne-am-Rhyn. New York: J. Fitzgerald & Co. Paper; 89 pp.; 15 cents.

THE HAND OF FATE: A Romance of the Navy. By Kate Lily Blue. Chicago: Chas. H. Kerr & Co. 202 pp.; $1.00.

Doctor Advised It—

"Last Spring my little three-year-old daughter was afflicted with a watery, eating eruption all over her face. Her eyes were weak, the lids being very much diseased. I had almost despaired of her life, when the Doctor advised trying Ayer's Sarsaparilla. The use of only two bottles effected a cure, and I regard her now as healthy as any child of her age."—JOSEPH F. PERKINS, Hotel-keeper, Stuart, Va.

AYER'S The Only Sarsaparilla
ADMITTED AT THE WORLD'S FAIR.

AYER'S PILLS the best Family Medicine.

OFFICIAL REPORT
COMPLETE PROCEEDINGS
OF THE
First American Congress
OF
Liberal Religious Societies,
Held at Chicago May 22, 23, 24 & 25, 1894.

The Contents Include Papers Read and Addresses Made by

DR. HIRAM W. THOMAS,	REV. W. D. SIMONDS,
REV. JOHN FAVILLE,	MR. W. M. SALTER,
DR. E. G. HIRSCH,	REV. M. J. SAVAGE,
REV. J. LL. JONES,	REV. H. M. SIMMONS,
MR. B. F. UNDERWOOD,	PROF. ALBION W. SMALL,
REV. F. E. DEWHURST,	MISS SADIE AMERICAN,
REV. CAROLINE BARTLETT,	MR. E. P. POWELL,
REV. M. ST. C. WRIGHT,	DR. ALEX. KENT,
KINZA RIUGE HIRAI,	MR. V. R. GHANDI,
REV. A. N. ALCOTT,	MR. H. R. WHITMORE,
REV. A. W. GOULD,	REV. R. A. WHITE,

AND ALL OTHERS.

Paper Cover, Quarto Size, 116 Pages, 25c.
Discount allowed on orders in quantity.

PUBLISHED ONLY BY
BLOCH & NEWMAN,
175 Dearborn St.,
CHICAGO.

PUBLICATIONS OF
Dr. E. G. HIRSCH.

The Crucifixion. Viewed from a Jewish Standpoint	.25
The Jews and Jesus. A discourse	.05
Jesus, his Life and his Times	.05
The Doctrines of Jesus	.05
Paul, the Apostle of Heathen Judaism, or Christianity	.05

FOR SALE BY
BLOCH & CO., Publishers,
175 DEARBORN STREET, CHICAGO.

PREMIUM LIST

THE PUBLISHERS OF

The New Unity

. . . OFFER FOR . . .

Every new subscriber, at $2.00 per year, payable in advance,

One Dollar's Worth of Books

To be selected from the following list.

☞This offer is made to subscribers only.☜

Publications by JENKIN LLOYD JONES:

	Regular Price.
The Chorus of Faith, As heard in the Parliament of Religions. A book of selections giving points of harmony between the representatives of the various religions. Edited by Jenkin Lloyd Jones.	$1.25
The Faith that Makes Faithful, By W. C. Gannett and Jenkin Lloyd Jones.	.50
The Word of the Spirit: To the Nation, City, Church, Home, Individual.	.50
Practical Piety,	.30
Applied Religion,	
I. A New Help for the Drunkard,	.10
II. Tobacco, the Second Intoxicant,	.10
III. No Sex in Crime,	.10
IV. Not Institutions but Homes,	.10
The Religions of the World,	
I. Moses, the Hebrew Law Giver,	.10
II. Zoroaster, the Prophet of Industry,	.10
III. Confucius, the Prophet of Politics,	.10
IV. Buddha, the Light of Asia,	.10
V. Socrates, the Prophet of Reason,	.10
VI. Jesus, the Founder of Christianity,	.10
VII. Mohammed, the Prophet of Arabia,	.10
The Cause of the Toiler,	.10
The Intellectual Life,	.10
Ten Great Novels,	.10
Complete Report of the Proceedings of the First American Congress of Liberal Religious Societies, Paper, 116 pp.,	.25
"Liberty and Life," Discourses by E. P. Powell. Paper, 208 pp.	.25
The Crucifixion, From a Jewish Standpoint. By Dr. E. G. Hirsch.	25

REMEMBER: For every new subscriber, at $2.00 per year, payable in advance, we will send, postpaid, books to the value of $1.00. Address,

BLOCH & NEWMAN, Publishers,

175 Dearborn Street, Chicago.

Miscellanea.

Clubs.

Of the people in whose life the club plays an important part, it may be safely asserted that not one in a hundred has any idea of the early history of the institutions with which he is so familiar. Clubs seem so much a part of our everyday life that we are apt to lose sight of their origin, and to assume that they are merely a modern luxury. Their history takes us back to the classic days of Greece and Rome, and thence to the days of Queen Elizabeth, reminding us that there is nothing new under the sun.

For the first chapter in the story we must look to Greece. It must not be supposed that the Athenian clubs were the exact counterpart of those of Fifth Avenue of today; but there is an affinity between them, as Aristole tells us that men of the same trade and members of particular tribes were accustomed to club together for special purposes. He goes on to say that in some instances men combined for the sake of social intercourse, adding that "these meet together for the sake of one another's company, and to offer sacrifices; when they meet they pay certain honors to the gods, and at the same time take pleasure and relaxation among themselves."

In Rome the earliest clubs were the trade guilds, founded by Numa Pompilius about 720 B. C., similar to the guilds of craftsmen which play so important a part in the art history of the Middle Ages. At one time they were eighty of these guilds in Rome alone, and they were not confined to the metropolis. Very closely allied to the Masonic lodges of our day were the societies formed throughout the Roman Empire for the practice of religious rites unknown to the State, the difference being, of course, that the Masonry of today violates no laws. An idea of the extent of club life in Rome may be obtained from the fact that even the slaves formed clubs of their own, which seem to have somewhat resembled trades-unions.—*Lippincott's.*

The March to the Cities.

In 1790 the percentage of urban population in the entire population was 3.35 per cent. In 1850, 12.49 per cent of the population of the country was in the cities. In 1860, the percentage was 16.13 per cent; in 1870, 20.93; in 1880, 22.57; in 1890, 29.20.

Not long ago the *Springfield* (Mass.) *Republican* fancied it saw a new trend back towards rural life, and congratulated the country upon a promised reversal of the conditions that have sent the boys and girls of the farm to huddle in the great cities. Unfortunately the facts now at hand do not justify the hope, and this is especially true in the State of Massachusetts.

Early in the spring the commonwealth undertook a new census. The returns have been published for some time, and they prove that the march to the cities still goes on unabated. Nearly all the country towns and districts have suffered for the benefit of the cities. Fifteen of the twenty-six towns in one county (Franklin) show actual losses. The hill towns have been fearfully drained, although it seems inconceivable that their pure air and streams should be deserted for the foulness and crowding of the factory towns.

Boston gained 26.29 per cent in population between 1885 and 1895. Fall River gained 54.77 per cent, New Bedford 65.47, Chicopee 42, Holyoke 43, Worcester 44.30, and Everett 218.94 per cent, while the gain of the entire state was 28.48 per cent.

A Book for To-Day.

REV. W. D. SIMOND'S NEW VOLUME OF PATRIOTIC ADDRESSES,

American Liberty.

Contains earnest and able discussions of some of the greatest questions now before the public.

Its quality is as I expected—*strong and fine.* *M. J. Savage.*

Broad, free and progressive, but none the less morally conservative.—*The Christian Register.*

Honest thoughts clothed in weighty words which will arouse hearty response from all imbued with the spirit of freedom and truth.—*Religio-Philosophical Journal.*

American Liberty is a large and timely subject, and the words of this volume have the true ring. The sentences carry much of the fire and magnetism of Mr. Simonds at his best.—THE NEW UNITY.

Price per volume, postpaid (paper, 8vo, pp. 216), 50 cents.

Address,

UNITY PUBLISHING COMPANY,

Marquette Building, CHICAGO.

GIFT BOOKS

Especially Appropriate for Easter.

Borrowings and More Borrowings

Two Companion Volumes of Poems and Selections from Great Authors.

Square, 12mo., handsomely bound in white and gold and colors. **Price, 75c. each.**

FOR THOUGHT and FOR REMEMBRANCE.

A Dainty Gift Booklet of Poems and Selections.

Square, 12mo., white embossed cover. **Price, 35c. each.**

The above named gift books may be had singly or together from or will be sent postpaid on receipt of price by

Unity Publishing Company,

175 Dearborn St., Chicago.

A California Summer is scarcely less attractive than the Winter season there. You may doubt this. It is explained and verified in our illustrated book—"To California and Back." For free copy, address

G. T. NICHOLSON, G. P. A., Monadnock Bldg., CHICAGO.

PATENTS

CAVEATS, TRADE MARKS COPYRIGHTS.

CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of Information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free.

Patents taken through Munn & Co. receive special notice in the Scientific American, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. $3 a year. Sample copies sent free.

Building Edition, monthly, $2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address

MUNN & CO., NEW YORK, 361 BROADWAY.

LESSONS

FROM THE

WORLD OF MATTER

AND THE

WORLD OF MAN.

By THEODORE PARKER.

Selected from Notes of Unpublished Sermons by Rufus Leighton.

"A volume of selections from Theodore Parker's unpublished sermons has been published in this city. It makes a veritable book of eloquence, from which one draws inspirations, feeling indebted for every page. Poetic beauty and rugged sense look out by turns from Theodore Parker's sentences, just as from her veil of mosses, ferns, flowers and grasses, the brown face of good Mother Earth at times appears, making us bless beauty and utility at the same breath."—*Chicago Tribune.*

One volume of 430 large pages. Price, in cloth, gilt top, $1.25; in paper cover, 50 cts.

SENT POST-PAID ON RECEIPT OF PRICE.

UNITY PUBLISHING CO., 175 Dearborn Street, CHICAGO.

THE

REFORM ADVOCATE LIBRARY

Neat and cheap reprints in pamphlet form of valuable articles on important subjects.

1. THE JEWS and JESUS, - by Dr. E. G. Hirsch.
2. SYNAGOGUE and CHURCH, - by Dr. K. Kohler.
3. JESUS, HIS LIFE and HIS TIMES, - - - - - by Dr. E. G. Hirsch.
4. THE DOCTRINES OF JESUS, by Dr. E. G. Hirsch.
5. PAUL, THE APOSTLE OF HEATHEN JUDAISM, or CHRISTIANITY, by Dr. E. G. Hirsch.
6. WHY DO THE JEWS NOT ACCEPT JESUS AS THEIR MESSIAH, by Dr. B. Felsenthal.

Single copies, Post Free, 5 cents.

Discount allowed for quantities.

FOR SALE BY

BLOCH & COMPANY, Publishers.

175 Dearborn Street, CHICAGO.

AN HISTORICAL SKETCH

OF THE

UNITARIAN MOVEMENT

SINCE THE REFORMATION

BY

JOSEPH HENRY ALLEN, D. D.

LATE LECTURER IN ECCLESIASTICAL HISTORY IN HARVARD UNIVERSITY; HONORARY MEMBER OF THE SUPREME CONSISTORY OF TRANSYLVANIA.

CONTENTS.

CHAP. I.—Italian Reformers.
CHAP. II.—Servetus.
CHAP. III.—Socinus
CHAP. IV.—The Polish Brethren.
CHAP. V.—Transylvania.
CHAP. VI.—English Pioneers.
CHAP. VII.—Unitarian Dissent in England.
CHAP. VIII.—Antecedents in New England.
CHAP. IX.—Period of Controversy and Expansion
CHAP. X.—The New Unitarianism.

PRICE, - - - $1.50 POSTPAID.

UNITY PUBLISHING CO., 175 Dearborn St., Chicago.

This is a discouraging showing, but what is to be done about it? We may picture the allurements of life on the farm, but the facts remain that the farmers' sons will have none of husbandry, while the urban population stubbornly refuses to be dispersed through the agricultural districts. We saw this clearly demonstrated two years ago when a mob crying for "bread and work" paraded the streets of Chicago while the crops of the west were rotting in the fields for lack of men to garner them. And this is history. It was true of Italy under Roman rule, and it is true of Italy today. It is true of France, true of Germany, and true of England not less than of America. It is unfortunate, deplorable, even menacing, but it is nevertheless irremediable.—*Chicago Times-Herald.*

LOOK OUT for imitations of Dobbins Electric Soap. There are lots of adulterated soaps not worthy of a trade mark of their own. See that every wrapper has Dobbins on it. Take no other.

Making the House Healthful.

The relation of the house to the prevention and treatment of disease is set forth by Dr. G. V. Poore, in *The Practitioner*, as a matter of prime importance. The danger of the communication of infectious disease to the other inmates of the house in which it appears has long been recognized, and the list of diseases communicable in this way is extending; yet sufficient account of this danger is seldom taken in planning and constructing the dwelling. The main object to be kept in view in building a house, and especially in building a house for invalids, is the supply of fresh air. Too much care cannot be taken to insure that all the channels of internal communication — hall, passages, staircases—have independent ventilation of their own. Unless there be means of getting these internal channels blown out by through draughts, the house cannot be wholesome; and in the event of any air-borne contagion getting a footing in the house, the liability to spread is enormously increased. These internal channels must have light also. If the house be of several stories, the ventilation of the staircase has an importance that bears a direct proportion to the height of the house. The shafts for elevators require independent ventilation as much as the staircases. One of the chief defects in the construction of city houses is the absence of provision for effective ventilation; so that the internal channels of communication, instead of serving for the supply of fresh air, merely facilitate exchange of foul air. This defect of construction is dangerous in proportion to the size of the building and the number of persons it contains. The suggestion has been made to place the secondary staircase (in invalid homes) between the wards and the sanitary offices, so that the staircase well forms a cut-off, with cross-ventilation between the ward on one side and the various sinks, closets and baths on the other side. The point which requires more attention than any other in building a house is the aspect. This is too often neglected. A house should receive its maximum amount of sun. The best aspect for a house is generally conceded to be that which allows its chief rooms to look to the southeast. In this way the morning sun is enjoyed, and the rooms do not get the glare of the afternoon sun. It may be advisable to build a house in the form of a veritable sun-trap. The sanitary advantage of a large area for a house is very great indeed. In hospitals we now recognize that infinitely the most important element of the "cubic space per bed" is the floor area, and that a

"Liberty and Life."

DISCOURSES BY

E. P. POWELL.

CONTENTS:

LIFE AND DEATH; WHAT THEY ARE.
SIN A CRIME AGAINST LIFE: RIGHTEOUSNESS OBEDIENCE TO LAW.
SINNING AGAINST THE HOLY SPIRIT.
A SOUND MIND IN A SOUND BODY.
IS THE AVERAGE LIFE WORTH THE LIVING?
THE TRUE, THE BEAUTIFUL AND THE GOOD.
NOT ALLOPATHY NOR HOMEOPATHY, BUT SYMPATHY.
THE TRUE LIFE.
THE DOING CREED.
THE KEYS.
A BUNDLE OF PARADOXES.
A SUBSTITUTE FOR ORTHODOXY.
THE TWO THEOLOGIES.
NATURAL MORAL COMPENSATION.
CHARACTER.
THE RELIGION OF THE FUTURE.
NEW YEAR IN 1982.

Paper cover, 208 pp.; postpaid. 25 cts.

Price Reduced from 50c.

FOR SALE BY

Unity Publishing Co.,

175 Dearborn St., Chicago.

BLANCARD'S IODIDE OF IRON.

ALSO IN SYRUP. **PILLS.**

Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood and for stimulating and regulating its periodic course.

None Genuine unless signed "BLANCARD." E. Fougera & Co., N. Y. and all Druggists.

The New Bible and Its New Uses,

By JOSEPH HENRY CROOKER,

Author of "Jesus Brought Back," "Problems in American Society," Etc.

Multitudes of people to-day, both outside and inside the churches, are aware that the New Criticism, arisen in our age, has revealed a New Bible; and what they want to know, and in the simplest, most straightforward way, is this: What changes in our attitude toward the Bible are involved; and what new and wiser uses of it are made possible and necessary by these discoveries? Mr. Crooker's present work succinctly answers this query.

CONTENTS.

Introduction: The New Bible; I. Errors in the Bible; II. What the Bible Claims for Itself; III. The Bible as Authority; Appendix; Contradictions in the Gospels.

Mr. Crooker has brought to his work much original thought, a thorough knowledge of his subject, considerable analytical skill, a fair degree of logic, and almost a mastery of the art of presentation.—*Brooklyn Standard-Union.*

He has been very successful, and his book is one especially to be recommended to those who have lost their faith in the old Bible of tradition and dogma, and need to be shown the substantial worth of what criticism leaves unharmed of literary value and spiritual quickening.—*The New World.*

286 Pages. Cloth, $1.00.

FOR SALE BY

UNITY PUBLISHING COMPANY,

175 Dearborn Street, Chicago.

Our Heredity from God

CONSISTING OF

LECTURES ON EVOLUTION.

By E. P. POWELL.

"This book [now in its fourth edition] is dedicated to all those who, like the author, have lost faith in authoritative Revelation, in hopes that they, like himself, may find satisfaction in that revelation of Eternal Life and Truth which is steadily unfolded to us by Science."

Price, $1.75.

FOR SALE BY

UNITY PUBLISHING CO.,

175 Dearborn St., Chicago.

Helpful and Interesting

WRITINGS BY

JAMES H. WEST.

IN LOVE WITH LOVE. Four Life-Studies. Cloth, bevelled, red edges, 109 pages, 50 cents.

CONTENTS:—Transfigurations; Serenity; True Greatness; Our Other Selves.

THE COMPLETE LIFE. Six Addresses. Cloth, 112 pages, 50 cents.

"Words brave and true. Every word the author indites is golden, and should be read by young and old. Such books are genuine uplifts of heart and mind, and when we get to heaven, if we ever do, through earth's sordid dust and mire, we shall have men like James H. West to thank for finding our way there."—*Chicago Evening Journal.*

Character and Love.

Compiled and arranged by ALFRED W. MARTIN, from the Religious and Moral Writings of all lands and times. Cloth, 50 cts.

Topics: Brotherhood, True Worship, Character, Holy Living, Selfishness, Diligence, Integrity, Duty, Loyalty to Truth, God, Tolerance, Manhood, Nature, Justice, Humility, Obedience, Life, Fraternity of Religions, Prophets and Sages, Prayer, The Commonwealth of Man, and others.

Sent postpaid on receipt of price.

UNITY PUBLISHING CO.,

175 Dearborn Street, CHICAGO.

Mozoomdar's Book

The Oriental Christ. By PROTAP CHUNDER MOZOOMDAR. 193 pages. Cloth, $1.25.

The "idea" in this remarkable book may be best briefly stated by combining a saying of Keshub Chunder Sen, the Brahmo leader, with a sentence or two from the author's Introduction: "Was not Jesus Christ an Asiatic? He and his disciples were Asiatics, and all the agencies primarily employed for the propagation of the gospel were Asiatic. In fact, Christianity was founded and developed by Asiatics in Asia. . . . Yet the Christ that has been brought to us in India is an Englishman, with English manners and customs about him and with the temper and spirit of an Englishman in him. Hence it is that the Hindu people shrink back. . . . Go to the rising sun in the East, not to the setting sun in the West, if you wish to see Christ in the plenitude of his glory and in the fullness and freshness of the primitive dispensation. In England and Europe we find apostolical Christianity almost gone; there we find the life of Christ formulated into lifeless forms and antiquated symbols. . . . Look at this picture and that: this is the Christ of the East, and that of the West. When we speak of the Western Christ, we speak of the incarnation of theology, formalism, ethical and physical force. When we speak of an Eastern Christ, we speak of the incarnation of unbounded love and grace."

Thirteen Chapters, viz., *The Bathing, Fasting, Praying, Teaching, Rebuking, Weeping, Pilgriming, Trusting, Healing, Feasting, Parting, Dying, and Reigning Christ.*

The existence of this book is a phenomenon, more than a curiosity; and rich as a new, fresh and very suggestive study of the character and person of Christ.—*Christian Union.*

It is a stroke of genius. It contains a whole philosophy of Christianity. Jesus was an Oriental. He is only to be rightly interpreted by the Oriental mind. This fascinating book comes as a revelation of essential Christianity.—*The Critic.*

FOR SALE BY

UNITY PUBLISHING COMPANY,

175 Dearborn Street, Chicago.

deficient floor space is not to be compensated for by giving great height to the wards. The same reasoning is applicable to a house.

How Mrs. Wm. Henry Makes Money!

I have been so successful in the past few months that I feel it my duty to aid others by giving them my experience. I have not made less than $18 any day for the last five months, and have not canvassed any. I put a notice in the papers that I am selling the Iron City Dish Washer, and people send for them by the dozen. They give such good satisfaction that every family wants one. Dishes washed and dried in two minutes. I think any person can easily clear $10 a day, and double that after they get started good. I don't see why anyone should be destitute, when they may just as well be making lots of money if they try. Address the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and they will give you all instructions and testimonials necessary to succeed.

Steamboats on the Dead Sea.

The outward signs of modern progress are rapidly killing the romance which attaches to the Holy Land. The railway and the electric light at Jerusalem are to be followed by steamers on the Dead Sea, the governor-general of Syria having warmly advocated the establishment of such a means of communication between Palestine and the Land of Moab. In his report to the government, the governor-general emphasized the benefits which would accrue from a line of steamers along the Dead Sea not only to the places situated on its shores, but also to the whole of southern Syria. New sources for gaining a livelihood would be opened up for the impoverished population of the locality by the establishment of resin factories, and a considerable impetus would be given to building operations in all towns and villages on the sea. Finally, new roads leading to the sea would be constructed, and altogether commerce and industry would reap the fullest advantage from the new enterprise. We imagine, however, that the usual procrastination of the Porte will again be brought into play and defer for some years to come the realization of the governor-general's scheme. —*Exchange.*

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Small Talk.

Small talk is often contemptuously spoken of as the accomplishment of small-minded people, whose capacity is limited to superficial comment on trivial matters. If small talk is the only talk of which a person is capable, humorous contempt is not too pronounced an attitude to take towards it. If one has only a few ten-cent pieces to his fortune, his case is a sad one; but the man who

THE NEW UNITY

CLUBBING LIST

FOR 1895.

Any one wishing to subscribe for either one or more of the following publications, can do so at the prices as announced:

	REGULAR PRICE ALONE.	With NEW Subscrib'rs to The New Unity.
Arena,	$5.00	$6.00
Atlantic Monthly,	4.00	5.00
Babyhood,	1.00	2.50
Biblical World,	2.00	3.25
Century Magazine,	4.00	5.00
Cosmopolitan,	1.50	3.00
Forum,	3.00	4.00
Free Church Record,	1.00	2.50
Good Housekeeping,	2.00	3.25
Harper's Bazaar,	4.00	5.00
" Magazine,	4.00	5.00
" Weekly,	4.00	5.00
" Young People,	2.00	3.00
International Journal of Ethics,	2.50	3.75
Jenness Miller Monthly,	1.00	2.50
Ladies' Home Companion,	1.00	2.00
Lippincott's Magazine,	3.00	4.00
McClure's Magazine,	1.50	3.00
Munsey's Magazine,	1.00	2.50
New England Magazine,	3.00	4.00
New World,	3.00	4.00
Non-Sectarian,	1.00	2.25
North American Review,	5.00	6.00
Popular Science Monthly,	5.00	6.00
Reform Advocate,	2.00	3.00
Review of Reviews,	2.50	3.50
St. Nicholas Magazine,	3.00	4.00
Scientific American,	3.00	4.00
" " Supplement,	5.00	6.00
Scribner's Magazine,	3.00	4.00

The clubbing rate is offered for and to *new subscribers* to THE NEW UNITY at $2.00 per year and paid in advance. Old subscribers can obtain any of the publications by sending in *new subscriptions* and having the clubbing journal sent to their own addresses. Address,

BLOCH & NEWMAN, Publishers,

175 Dearborn St., CHICAGO.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

wishes to take a cable-car, and has fifty dollars in bills of large denominations in his pocket and no small change, is, for the moment, in a position quite as embarrassing. Small change is a slender foundation of fortune, but for certain purposes and at certain moments small change is invaluable. Small talk of the right sort is the natural medium of exchange in which a good deal of our social intercourse is carried on. We underrate the value of casual or routine contact with each other—the kind of contact which does not admit of continuous or deep-going discussion. There is no small civilizing power in that touch-and-go intercourse which makes up so considerable a part of our lives, and which affords opportunity for geniality of temper, friendliness of spirit, and a light play of talk on incidental and timely matters. To talk lightly and talk well is much more difficult than to talk gravely and talk well; it involves lightness of touch, quickness of wit, and an open and courteous mind. The elephantine tread of the solemn-minded thinker is always heavy and sometimes oppressive; it is more significant of lack of intellectual variety and freshness than of presence of intellectual strength. Rich minds make their quality apparent in nothing more than in the peculiar suggestiveness and freshness of their lighter talk. It has an element of art in it; the art of conveying deep thought without a touch of effort or an ounce of force. And no art makes one a more charming companion than the power to relieve the graver moods of the mind with flashes of wit, with intelligent glances at common things, with that charm of light and shade which is as much needed in social intercourse as in a picture, a poem, or a play.—*The Outlook.*

THE SECRET OF A BEAUTIFUL SKIN IS FOUND IN CUTICURA SOAP

Sold throughout the world. British depot: F. Newbery & Sons, 1, King Edward-st., London. Potter Drug and Chem. Corp., Sole Props., Boston, U. S. A

Low-Rate Excursions to the West and Northwest.

On Auguust 29, September 10 and 24, 1895, the North-Western Line will sell home-seekers, excursion tickets, with favorable time limits, to a large number of points in the West and Northwest at very low rates. For tickets and full information apply to agents Chicago & North-Western Railway.

Announcements

The Fraternity of Liberal Religious Societies in Chicago.

All Souls Church, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

Church of the Messiah (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

Church of the Redeemer (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

Ethical Culture Society, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

Friends' Society, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

Independent Liberal Church, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. Congregation (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

Oak Park Unity Church (Universalist), R. F. Johonnot, Minister.

People's Church (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

Ryder Chapel (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

St. Paul's Church (Universalist), Prairie avenue and 28th street, A. J. Canfield, Minister.

Sinai Congregation (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

Stewart Avenue Universalist Church, Stewart avenue and 65th street. R. A. White, Minister.

Third Unitarian Church, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

Unity Church (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

Zion Congregation (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

At All Souls Church the pastor, Jenkin Lloyd Jones, will preach at 11 A. M. The Sunday School will be held at 9:45 A. M.

"IF AT FIRST YOU DON'T SUCCEED," TRY

SAPOLIO

What Do You Think of This!

TIME speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing" and thus the important duty of selecting our gifts is left till the last minute and one must then" take what is left." The readers of the New Unity should not be of the dilly-dally sort. The World's Fair souvenir spoons are *just the thing.* And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor, at such a small price. One lady writes:

Staunton, Va., June 27, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received the spoons O. K. and am more than pleased with them. *I am delighted.*

I presented one set as a bridal present and they attracted more attention and admiration than any of the other presents.

Enclosed please find postoffice order for the amount $6.00 for which you will please forward six sets of your "World's Fair' souvenir spoons and the cake basket which you offer as premium for same. Yours truly,

(Signed) Lillie V. Croft, 318 Fayette St.

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters but new ones as may be seen from their dating. They are all letters from subscribers of religious papers.

Leonard Mfg. Co., Chicago, Ills. Auburn, Me., May 15, 1895.

Dear Sirs:—I sent for a set of your souvenir spoons for my wife a short time since and you enclosed an offer to make a present of three sets if we would sell six. My wife went out among her friends and sold six in one afternoon. I enclose money order for $5.94 for the nine sets of spoons.

She thinks she could sell many more among her friends here, and wants to know what you give as presents besides the souvenir spoons. How much longer will the offer last, or rather how much longer will the spoons hold out?

Yours respectfully,
Edward W. Bonney, 8 Myrtle St.

This sounds like business all through. Mr. Bonney's judgment was evidently based upon the fact that the spoons were of real merit and would be in good taste for his wife to take orders among her friends. There are lots of folks who delight in the diversion of interesting their friends in some pleasing article. It isn't canvassing but a commendable method of putting calling days to good practical, profitable use.

Meriden, Miss., Aug. 6, 1895.

Leonard Mfg. Co.

Gentlemen:—I send enclosed, postoffice order for $7.39 for which please send to my address, one case of your silverware, containing tablespoons, teaspoons and butter plates, six of each and butter knife and sugar spoon. Also six sets of World's Fair spoons. Please send a cake basket as premium for the souvenir spoons. I think I can get orders for several cake baskets when I have one to show the ladies, also butter dishes. This is the tenth set of spoons that I have ordered of you. All are pleased with them. Please address,

Mrs. Frank Meyers,
343 41st Ave.

Fort Morgan, Colo., July 8, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received your card this morning in regard to the spoons sent us. The spoons came all right and we were well pleased with them. Mrs. Seckner showed them to a few of her lady friends and all wanted them, but all did not feel as though they could take them.

Yours truly,
Rev. H. D. Seckner.

SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

The six spoons in plush lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. No goods sent C. O. D.

Address order plainly. Leonard Mfg. Co., 152-153 Michigan Ave. F. Z., Chicago, Ill.